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POPERY IN ITS TRUE COLOURS—A'BECKET BEFORE KING HENRY.

"I decline the jurisdiction of the King and barons, and appeal to God and my lord the Pope, by whom alone I am to be judged."—DOWLING'S HISTORY OF POPERY, p. 287.

THE BULWARK

OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

WITH WOODCUT ILLUSTRATIONS.

VOL. I.—1851-52.



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PREFACE.

THE first year of the existence of our publication has now terminated, and we beg to address a few special words to our readers. The success of our humble efforts ought to be matter of deep thankfulness to God. They have, as we have reason to know, to some extent, tended to inspire and unite the scattered friends of Protestantism and to alarm its foes.

In no one point do the children of this world prove themselves "wiser in their generation than the children of light," than in their just appreciation of the vast power of the press. The press of this country has been called the "fourth estate;" but practically it may be said to rule over them all. This is thoroughly understood by infidels, and thousands of corrupting and blasphemous cheap publications are therefore continually pouring forth from the press of London under their management. Popery also "hating the light" as she does, but deeply cunning in the use of means, has seized the press to a large extent in this country as a means of ultimately putting it down. Protestants, on the other hand, divided amongst themselves, and we fear intensely impractical in promoting their own cause, have either stood aloof from the press as from contamination, or made publications only for the use of their own denominational circles. They have not seized the press as they ought to have done, assuming the broad ground on which they are all agreed, and boldly addressing the masses.

The *Bulwark* was started upon the opposite theory. It was begun for the purpose of enlightening the public mind in regard to the true nature and tendencies of Popery and Puseyism, and of concentrating the strength of the Protestantism of the empire in resisting both. The editors do not interfere with minor peculiarities, or with mere secular politics, but keep their eyes solely and steadily fixed on this one great object. To accomplish this object, they endeavour to secure regular and accurate information in regard to the movements both of Protestants, Papists, and Tractarians, in all the prominent districts of the empire, and to present a condensed vidimus of this information from month to month. Two objects have been so far secured by this. The

Protestants of the empire who read such a Journal are able from every point to look intelligently abroad over the entire field of battle, and our Journal, as its circulation increases, will also acquire a local interest in every district.

Without some such joint means of communication the organization of the Protestantism of the empire for the increasing struggle seems impossible; but this, as our circulation extends, will lead to a clear understanding and perfect unity of action upon public questions amongst all the Protestants of the empire, and not only enable us to cope successfully with the banded forces of the Man of Sin, but to bring an influence to bear on the advancement of the cause of Christian truth and liberty, which, by the blessing of God, would be irresistible. In order to all this, however, it is necessary to secure extensive co-operation. Already our circulation amounts to about 30,000, and our Work has met with the approbation of many Protestant Associations and leading Protestants. There is no reason why, with proper effort and organization, our circulation should not be forced up to 100,000, or even to half a million, as suggested by the Birmingham Committee. In this way an engine of vast power would be called into existence, upon whose fidelity to the cause of Protestantism, the Protestants of the empire could always reckon. This is very far from being the case with many of the existing apparently Protestant organs, many of which break down at the very time when their steadfastness is of most importance.

We commence a new year with redoubled confidence, and with a humble determination to devote ourselves with renewed energy to our work. We hold it foul scorn that the friends of Protestantism should suffer themselves to be misrepresented and robbed of their dear bought privileges by a hireling press acting upon time-serving politicians; and having overcome all the initial difficulties of our undertaking, we venture humbly and prayerfully to anticipate that our work—published, as it is, at once in London, Edinburgh, and Dublin—will embrace in its sweep the entire range of the Empire, and arouse, concentrate, and direct the slumbering energies of scattered and divided Protestantism.

We trust we may confidently calculate on the support of Protestant committees and zealous Protestants throughout the country, in extending our circulation, as it is morally impossible that joint and vigorous action can be secured without the diffusion of ample and accurate information.

THE BULWARK.

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INTRODUCTION.

OUR Journal starts at a most important crisis in our national history, and its nature and objects have already been fully stated in our Prospectus, which has been widely circulated.

It is now beyond all question, that the entire power and policy of Rome is being directed against Britain, with a view to its being subjected again to the degrading slavery of the Vatican. The power of this unscriptural system is restored in many other parts of Europe, and whilst Britain stands as a mighty barrier in the way of Papal supremacy, she presents a noble prize to Papal ambition. Rome has also of late received great encouragement to turn the whole resources of the Propaganda in this direction. The grants of money given to her agents in all the colonies—the endowment of Maynooth, by which 500 priests are under constant training at the expense of Britain—the defection of multitudes in the Church of England—the influx of hosts of Irish Papists into all British cities—the prevalence of a gross ignorance, assuming the form of a spurious liberalism, on the subject of the Antichristian apostasy—the extension of the franchise in Ireland—the divisions of Protestants—the discovery that a portion of the great machinery of the Reformation, the press, the school, and even the pulpit, may, in the hands of Jesuitism, be wielded against Protestantism, and in behalf of Rome,—all these have no doubt been so many encouragements to the Man of Sin to ply every effort to reconquer Britain. Some of our readers may be disposed to smile at the apparent hopelessness of such a project, and to fold their hands to sleep, but this will only prove how little they know of Popery, of human nature, of history, and of the actual progress which this mysterious system is making. Rome is working in London at this moment the capital of Britain, and in some sense, of the world, as well as in all the provinces, with a skill and a determination which it would be well for Protestants to imitate, but which it is the height of folly to despise.

The leading object of our Journal will be to expose all these movements, and the true nature of Popery itself as an unchangeable system of falsehood and spiritual tyranny. We shall endeavour to convert, by means of full intelligence, the instinctive and traditional hatred of

this system which prevails amongst our population, into an enlightened determination to resist its progress, and seek, by the grace of God, to convert its adherents; and our work is made cheap for the very purpose, that it may find its way into all the cottages of our peasantry and houses of our artisans.

In prosecuting our object, we shall offer uncompromising opposition to all direct support of Popery on the part of Government. We shall demand the withdrawal of the Maynooth grant, and of all Popish grants in the colonies; and that either there be no nunneries or monastic institutions, or that they be open to the inspection of the civil magistrate, like all other places of confinement. We shall demand that legislative protection be afforded to Romanists from the harpies that hover round deathbeds for the purpose of extorting bequests; and that the amplest protection be afforded to all from the brutality and intolerance of Popish mobs. We shall expose without reserve the treacherous and Jesuitical machinations of the Tractarian party in the Church of England, and help on to the uttermost every well-considered plan by which the friends of truth may extend the cause of the Reformation. With mere denominational peculiarities we shall not interfere, but take our stand on the broader platform of Christian truth and liberty, against Antichristian error and bondage. We shall take part with the oppressed friends of truth in all Popish lands, and labour to secure for them the liberty enjoyed by all in this free and happy country.

Whilst the main object of our Journal, however, shall be to deal with Popery in all its bearings, we shall be happy to advance every good work of a more general nature. Avoiding all mere political disputes, the social condition of the people at large—everything fitted to raise them in the scale of comfort—will secure our warm support.

We have only farther to explain, that those who support and circulate this Journal are not to be held committed to every particular expression or sentiment which it may contain. We shall most anxiously avoid all causes of offence amongst true Protestants, but the supporters of our Journal are only understood to maintain cordially the distinctive principles of the "SCOTTISH REFORMATION SOCIETY."

And now, we commend our cause to God, and our object to the prayers and cordial support of the Protestants of the land. We have no personal interests to serve by this undertaking, but are anxious "to serve our generation according to the will of God." We are anxious for our dear native country, that it should be an ark in which truth shall find refuge, and many stout-hearted defenders, till all these calamities be overpast; and that from it should sound forth the Word of God, not only amongst the hundreds of thousands of degraded Romanists, but amongst the millions of heathens that are also sitting in darkness and in the region of the shadow of death. The blood of martyrs cries to us from the ground, "Be up and doing." Time, eternity, death, judgment, the love of God, the interests of never-dying souls, our own and our children's dearest interests, all cry as with ten thousand voices, "It is high time to awake out of sleep! no surrender! no compromise! no inactivity! until God's great enemy is driven from the field, and the cry goes up under the whole heaven, 'Babylon the great is fallen, is fallen: the kingdoms of this world are become the kingdom of our Lord and of His Christ.'"

ALLEGED MISREPRESENTATION OF POPERY BY PROTESTANTS.

NOTHING is more common among Popish writers than to allege that Protestants habitually misunderstand and misrepresent the doctrines and practices of the Church of Rome. They usually hold up this practice of misrepresentation as habitually and peculiarly characteristic of Protestant controversialists, and ascribe to it in a great measure the feelings with which Popery is generally regarded amongst us. This favourite allegation of Papists has no solid foundation to rest upon, and should be regarded in no other light than as a mere controversial artifice. It is true that almost all controversies have exhibited instances of misconception and misrepresentation, and have furnished cases in which there was a want of due care and candour in representing the opinions and arguments of opponents. Specimens of this too common result of controversy are no doubt to be found in the writings of the advocates of Protestantism; but there is no ground whatever for alleging, as Papists do, that Protestants have been peculiarly chargeable with this offence, or that Popery has been peculiarly exposed to this injustice. The Reformers were not charged by their opponents with misrepresenting the doctrines and practices of the Church of Rome, though they gave the very same representations upon these points as modern Protestants have done. The Reformers had too good means of knowing what was taught and practised in the Church of Rome to render it politic to adduce against them the charge of misrepresenting. This charge they could have easily and conclusively answered. It was not till the seventeenth century, that Papists, finding the difficulty of defending their tenets, devised, among other expedients for evading a fair, direct, and manly discussion of the points that had been controverted between the Reformers and their opponents, that of alleging that Protestants misrepresented their opinions; while, at the same time, to give additional plausibility to this allegation, they laboured to put a fallacious gloss upon the tenets of their Church. Bossuet's celebrated work, entitled, "The Exposition of the Doctrine of the Catholic Church in matters of Controversy," was directed to this object; and though on its first publication it was condemned by the more honest Papists, as misrepresenting the doctrines of the Church of Rome to accommodate them to Protestant tastes, it has been largely employed in modern times to prove that Protestants are guilty of misrepresenting Popery. Whenever any Protestant controversialist is really convicted of misrepresenting Popery, or of ascribing to Papists tenets and practices which they can honestly disclaim, or for which they cannot be proved to be responsible, let him receive the censure which he merits. But let no regard be paid to the common Popish allegation, that Protestants in general are in the habit of misrepresenting the Church of Rome, and ascribing to Romanists tenets which they do not believe. This allegation is altogether unfounded, and is indeed a mere artifice intended to impose upon those Protestants who are either unable or unwilling to investigate the matter. The Church of Rome has her symbolic or standard books, to the truth of which she has pledged herself, and an assent to which she requires of all who are subject to her authority. Protestants have access to these books, and are just as able to understand their meaning and import as Romanists are. Ever since Romanists devised the artifice of alleging

that their doctrines and practices were usually misunderstood and misrepresented, Protestant writers in general have been particularly careful not to misrepresent them, and have taken great pains to draw their representations of Romanism from the acknowledged standard books of the Church of Rome, and from the writings of her own most approved authors. Indeed, it may be said with truth, that Protestant works often give a more accurate representation of Popery than those of its own defenders in modern times. Protestants who are possessed of competent learning, and use due care and diligence, are as able to ascertain correctly what are the true doctrines of the Church of Rome as Papists are, and they are under less temptation to misrepresent them. Protestants are fully satisfied that they can conclusively refute the real doctrines of Popery without needing to misrepresent them; while the more intelligent Papists can scarcely fail to see, that it is no easy matter to defend their doctrines from Scripture and reason, and are thus tempted to explain them away, or to involve their more obnoxious features in subtle and insidious glosses.

It is not true that Protestant controversialists have been in the habit of misrepresenting Popery; but it is true that Popish controversialists have been in the habit of misrepresenting both Popery and Protestantism, that is, of giving a more favourable view of the import of Popish doctrines, and a more unfavourable view of the import of Protestant doctrines, than truth and evidence warrant. There never has existed any class or description of men who so habitually and shamelessly violated the rules of integrity and veracity as the champions of Popery. No one who has carefully examined their writings and their ordinary mode of procedure, will refuse to concur with Mr. M'Gavin in the following statement, contained in the fifty-third No. of the Protestant, "I do not say that there are not individuals attached to the Church of Rome who have a regard to truth, who would abide by it in their dealings with their neighbours, and who are therefore better than their religion; but I do not hesitate to affirm, that it is impossible for any man to be an active promoter or defender of Popery, without having recourse to lying and imposition." One of the many forms which this want of veracity has assumed, is that of misrepresenting the doctrines and practices both of Protestants and of their own Church. With respect to the misrepresentation of opponents, this has not only been largely and unscrupulously practised by Romish writers, but by the Jesuits it has been openly defended as lawful and right, upon the principle of the end sanctifying the means. The object of the fifteenth of Pascal's Provincial Letters is to prove "that the Jesuits first exclude calumny from their catalogue of crimes, and then employ it in denouncing their opponents." (M'Crie's Translation, p. 237.) When such principles as Pascal quotes in this letter from eminent Jesuit writers, are openly avowed and defended, we need not be surprised at anything that is done by the advocates of Popery, in misrepresenting the opinions, and slandering the character of their opponents. There are two books which are in general circulation among the Romanists of this country, and which contain the grossest misrepresentations of the doctrines and practices of Protestants,—viz., Bishop Challoner's "Touchstone of the New Religion," and Baddeley's "Sure Way to find out the True Religion." These works contain misrepresentations of Protestantism and Protestants so gross, that it is not

possible that any man of education could have believed them; while yet, we have no doubt, they are generally received as true by the Papists among whom they are circulated. No Protestant works of any popularity could be mentioned, in which Popery is so grossly misrepresented as Protestantism is in the two we have named.

The common allegation, then, of Romanists, that Protestants misrepresent the Church of Rome, and ascribe to her doctrines which she has never sanctioned, is unfounded; while, like almost every other accusation which they adduce against us, it admits of being justly retorted upon themselves. The views given of the Church of Rome in Protestant works, and even in Exeter Hall speeches, which it is the fashion in some quarters to affect to despise, are, generally speaking, correct, and can be proved to be so by unanswerable evidence, while the common Popish accounts of Protestantism are utterly unworthy of credit.

In conducting this periodical, we shall take care to guard against all misrepresentation of Popery and Papists. We shall ascribe to the Church of Rome no doctrines or practices, which we are not prepared to prove that she has promulgated or sanctioned. We shall derive our accounts of the general sentiments and arguments of Papists from the works of their own approved authors. We cannot, indeed, trust implicitly to Popish writers giving an accurate view of the tenets of their own Church, for it has been no uncommon thing for them to deny, when it served any controversial purpose, doctrines, which, it could be proved, the Church of Rome had solemnly sanctioned. But there is a higher authority than that of individual authors in determining what doctrines and practices the Church of Rome is pledged to, viz., the decisions of the Church itself; and, keeping these before us, we shall give such representations of what Popery is, as Papists will not be able to convict of inaccuracy or unfairness.

“OUT OF THINE OWN MOUTH WILL I JUDGE THEE, THOU
WICKED SERVANT.”

POPERY and the Bible can never “walk together,” because they are “not agreed.” The signs of entire discrepancy between the two lie on every side, and the triumph of the one must be the total destruction of the other. Rome shews her instinctive consciousness of this. Witness her dread of a general diffusion and reading of the Scripture:—“Since it is manifest by experience,” she declares in the Council of Trent, “that if the Holy Bibles in the vulgar language are permitted to be read everywhere without discrimination, *more harm than good* arises, let the judgment of the Bishop or Inquisitor be abided by in this particular.” “Whosoever shall presume to read these Bibles, or have them in possession, without such faculty, (a written permission from the Bishop or Inquisitor,) shall not be capable of receiving absolution of their sins unless they first give up their Bibles to the ordinary.” This plainly proves that the Romish Church knows well that “her craft is in danger” if men “search the Scriptures;” and no wonder, then, that she should be stimulated by the authority of her own solemn decree to engage strenuously in the conflict to which she is committed. Thus, in the early part of the present century, Pope Pius VII. issued two briefs to the members

of his Church in Poland and Russia, in which he denounces the Bible Society in the following terms:—"We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined." To remedy "this pestilence . . . this defilement of the faith, most dangerous to souls . . . we again and again exhort you, that whatever you can achieve by power, provide by counsel, or effect by authority, you will daily execute with the utmost earnestness." Still more recently, Pope Leo XII., in his famous encyclical letter, follows in the same course of malignant opposition to the circulation of the Bible:—"You are aware, venerable brethren, that a certain Society, commonly called the Bible Society, strolls with effrontery through the world; which Society, contemning the Traditions of the Holy Fathers, and contrary to the well-known decree of the Council of Trent, labours with all its might, and by every means, to translate, or rather to pervert the Holy Bible into the vulgar language of every nation; from which proceeding it is greatly to be feared, that what is ascertained to have happened as to some passages may occur with regard to others, to wit, that by a perverse interpretation the Gospel of Christ be turned into a human Gospel, or what is still worse, into the Gospel of the Devil (!) . . . We also, venerable brethren, in conformity with our apostolic duty, exhort you to turn away your flocks, by all means, from these poisonous pastures."

But Rome knows full well, that in spite of all her Decrees and Bulls she cannot keep the sword of the Spirit always in the scabbard, and therefore, lest its keen edge should do damage to herself, she plunges it into a corrosive mixture of her own. She introduces the Apocrypha into the Canon of the Old Testament, and dares to "add" her own Traditions, "relating as well to *faith* as to *morals*," to the New. And having done this, she thunders forth her decree:—"But if any one shall not receive, as sacred and canonical, those entire books, (the Apocryphal with the rest,) with all their parts, so as they are usually read in the Catholic Church, and contained in the ancient Vulgate edition, or shall knowingly and designedly condemn the aforesaid Traditions, let him be *accursed*. Let all men therefore understand . . . what *testimonies* and *authorities* this Synod chiefly intends to use for the confirmation of *doctrines*, and the establishment of *morals* in the Church."—(Council of Trent.)

But even this tampering with the Word does not allay her well-grounded fear of its power. She must needs "take from," as well as "add to" the Scripture. Thus, in Bellarmine's Catechism, authenticated by Papal Bulls, and in general use in the schools of the "mystic Babylon," when the *ten* commandments are given, the sponge is freely applied to the *second*, and it vanishes; while to save appearances, the *tenth* is divided into *two*! And concentrating on one point her twofold crime of mutilation and addition, in this same catechism she strikes out with one hand the whole of the *fourth* commandment, and with the other fills up the dark corner she has made by the following miserable substitute of her own:—"Keep holy the Festivals."

Nor does Rome stop here. Once committed to her perilous contest with the Word of Truth she goes through with it. She cannot prevent some translations being made of the Bible, and therefore she superintends these, so as to make them give testimony in favour of her own corruptions. Thus the Douay Bible translates Daniel iv. 27,—"*Redeem* thou thy sins with alms," in order to support her favourite practice of "purchasing the gift of God with money." And in the Irish edition of

the same version, (1816-18,) Ephesians v. 32 is thus given:—"This is a great *sacrament*, but I speak *in* Christ and *in* the Church." The Apostle is speaking of marriage, and of course this translation is intended to sanction the notion of its *sacramental* character. A school-boy could discover the utter absurdity of this glaringly false translation.

But if in her versions she "handles the Word of God deceitfully," we need not wonder that as a commentator on Scripture, Rome should proceed in a shameless course of perverse interpretation. The Irish edition of the Douay version with the Rhemish notes, above referred to, printed under the patronage of the Irish Roman Catholic Bishops, and recognised by them as containing the Church's infallible doctrine, will furnish a fair sample of her teaching. Here is the note on Luke ix. 54:—"As the act of Elias was not reprehended, neither is the Church, nor are Christian princes, blamed by God, for putting heretics to death." Again, on John x. and Heb. v. 1, we have the following:—"All Protestant clergy are thieves, murderers, and ministers of the Devil." And on Rev. xvii. 6, we find this undeniable *note* of Antichrist:—"When Rome puts heretics to death, and allows their punishment in other countries, their blood is not that of the saints, nor is it to be any more accounted of than that of thieves, man-killers, or other malefactors, for the shedding of which, by the order of justice, no commonwealth shall answer." And as a specimen of Rome's Scripture exposition in the gross, turn to the famous Bull, "*Unam sanctam*," which concludes thus:—"We declare, define, and pronounce, that it is essential to the salvation of every human being, that he be subject to the Roman Pontiff;" to which was prefixed this guilty and arrogant assumption of Scriptural authority—"Whosoever obeys not, AS THE SCRIPTURE DECLARES, (!) let him die the death." This is atrocious, but Roman Catholic commentaries are absurd as they are wicked. Some one has recently published a little book, which he calls "Popery in the Germ;" but who would have thought of discovering *Popery in Genesis*? Nevertheless we have an *infallible* Pope, Innocent III., selecting Gen. i. 14, "God made two great lights," as the groundwork of the following remarks:—"These words signify that God made two dignities, the pontifical and the regal . . . so that it may be understood that there is as much difference between Popes and kings, as between the sun and the moon." Another Pope, Boniface VIII., thus gravely parodies Jer. i. 10; Luke xxii. 38; Gen. i. 1:—"Here the Almighty is speaking of the Church, to create and to judge the temporal power; and, if the temporal power swerves from its duty, it shall be condemned by the spiritual: and since Peter said to Christ, 'Lord, here are two swords,' therefore the Pope has *both* the temporal and spiritual swords at his command: and since, also, Moses writes '*In principio*, God created the heavens and the earth,' not *in principiis*, therefore there is only one principedom, and that is the Papacy!" Why attempt to harmonize the first verse of the Bible with Geology after this! One other specimen of Romish exposition must suffice. When Wycliffe declared "Monks ought to earn their livelihood by the labour of their hands, and not by begging," the learned doctors of the Council of Constance condemned the proposition as rash and heretical. They vindicated the begging fraternity by quoting the words,—"Consider the ravens, for they neither sow nor reap;" for, said they, "By the birds thus mentioned, were to be understood the saints who flew towards heaven!"

"Harlot of Rome! and dost thou come
With bland demeanour now;
The bridal smile upon thy lips,
The flush upon thy brow!"

"The cup of sorcery in thy hand,
Still in the same array,

As when our fathers in their wrath,
Dashed it and thee away!"

"No! by the memory of the saints,
Who died beneath thy hand,
Thou shalt not dare to claim as thine,
One foot of English land."

AYTON.

PROCEEDINGS OF THE VARIOUS ECCLESIASTICAL COURTS OF SCOT- LAND ON THE SUBJECT OF POPEY.

ESTABLISHED CHURCH.

A report was read by Mr. Veitch, from the committee appointed to consider the overture by the Presbytery of Edinburgh, on the subject of Popery. In accordance with the recommendations of the committee, the Assembly agreed to issue a pastoral letter, drawing attention to the errors of Popery, to enjoin all the ministers to bring the subject under the notice of their people,—to secure the endowment of two lectureships in Edinburgh, Glasgow, and Aberdeen, with the view of expounding the truths of Protestantism, and explaining the grounds and reasons of the Reformation,—to petition both Houses of Parliament to give increased support to the Protestant institutions of the country,—and to re-appoint the committee on Popery.

FREE CHURCH.

A report was read by Mr. Tweedie, detailing the progress of Popery in England and Scotland, and urging the adoption of vigorous measures to reclaim the adherents of the Man of Sin. Dr. Candlish proposed a memorial, which was adopted, in reference to the recent persecutions in Florence. Dr. Begg gave an account of the Edinburgh Irish Mission, and pressed the duty of urging all the ministers to preach on an early day, and make a collection to establish a Protestant Institute for training agents to deal with Popery in all parts of Scotland and in Ireland.

Dr. Candlish begged to propose the following as the deliverance of the Assembly,—“The Assembly approve of the report, and re-appoint the committee, Mr. Tweedie, convener; and further, the Assembly resolve to petition Parliament in favour of the Ecclesiastical Titles Bill now before the House of Commons; further, to petition Parliament for the withdrawal of all pecuniary grants and endowments from Popery; and likewise to memorialize Her Majesty's Secretary of State for Foreign Affairs, requesting him to interpose his authority for securing the religious liberties of Christians in other lands, with special reference to the recent persecutions in Florence; and the Assembly remit to the committee on Popery to prepare draft of these petitions and memorial. The Assembly appoint the ministers of the Church, on a Sabbath to be hereafter named, to call the attention of their people to the subject of Popery; and recommend that the collection on that day be appropriated to the

fund for the establishment of a Protestant Institute at Edinburgh.” [The Assembly, on the following day, appointed the third Sabbath of July for this purpose.] The motion was agreed to.

The UNITED PRESBYTERIAN CHURCH and the REFORMED PRESBYTERIAN SYNOD have entertained favourably the same proposal to establish a Protestant Institute, and appointed committees of their number in regard to it.

THE POPISH UNIVERSITY.

“We have never ceased to urge on the Irish people, since the important question of founding a Catholic University was first mooted, the great truth, that it was only requisite to make a beginning in order to ensure a successful end. The result of the labours of the committee must have already satisfied the most sceptical that ample funds will be forthcoming for the perfecting of the great work. The committee is now only a few months in operation, and already we find a new class of fund being added. The *Kilkeny Journal*, in a paragraph announcing the death of a gentleman named Deamond, states that among his bequests is one of £150 towards the Irish Catholic University. This, we believe, is the first bequest made to this great national institution; and we have no doubt but time will shew that the largest source of its revenue will yet be found derivable from the bequests of men who respect education, and desire to see it promoted and purified by religion.”—*Freeman's Journal*.

There is one thing pretty palpable in reference to the above extract, that if Popery can build and support her own colleges, there is not a shadow of a pretence for asking us to support Maynooth, even if it were lawful on other grounds, and also, that the millions that are lavished upon Ireland in the way of taxes remitted, and millions given, are in one sense just so much money given to Popery, so long as no lack of money is found for maintaining that system.



The solemn Farce enacted in Edinburgh, on the day called Maunday Thursday, 17th April 1851.

THE CEREMONY OF THE FEET-WASHING.

THE accompanying woodcut represents the Popish ceremony of the washing of the pilgrims' feet, in imitation of our Saviour washing the feet of His disciples. Strange enough, the number washed is thirteen;* and the following is the scene as witnessed at Rome, and described by Mr. Thomson of Banchory, in his singularly interesting "Facts from Rome:"—"The thirteen washed by the Pope are *priests*. After a religious service, the Pope laid aside part of his robes, and the assistant Cardinal put round his waist an apron of embroidered muslin, with a border of lace. The pilgrims were seated on a bench, each having his right foot naked. The Pope, kneeling, washed their feet in a basin of silver gilt, dried them with a towel, and then kissed them. The precaution is taken of having the feet tolerably clean *before* the washing."

Such a thing was never thought of in Scotland till within these few years, when the zeal of Bishop Gillis for the glory of his Church, happily coinciding with a harmless ambition to display his own, in imitation of the Pope, has led to the revival of this piece of pontifical trumpery. "Why are you not at chapel to-day, Pat?" said a friend of ours, addressing his Irish servant on a Christmas-day. "Ah, your honour!" was the reply, "they don't want the likes of me to-day; there's no room for us; they are expecting the *Protestant gentles*." There are certain would-be dignitaries among us, who, provided there were no "Protestant gentles" to admire them, would make fewer exhibitions of their humility. The scene here portrayed seems to be got up purely for the sake of effect on a Protestant community. A few poor men from the environs of the Cowgate are placed on a bench to represent "the thirteen Apostles;" and there they sit, bundling themselves up in all sorts of attitudes, like clowns in a theatre, paid for playing their part in the ridiculous parody. Need we point out the gross perversion here made of the lesson taught by our Saviour? "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John xiii. 13, 14. Here there was an example of condescension, indeed, on the part of the "Master" who taught the lesson; but the lesson itself was one of Christian charity, which the disciples were to practise towards "one another." But what have we in the scene here represented? Is this the way in which the disciples of Jesus should shew their obedience to the lesson taught of brotherly kindness and charitable offices to one another? No; it is an attempt to imitate the *condescension of the Master who taught the lesson*! The bishop, forsooth, is personating the "Lord and Master;" these poor creatures are his disciples and servants; and he is shewing—not his charity, by obeying the lesson, but—his great condescension and wonderful humility *by repeating the lesson*! Can men, guilty of such assumptions, really have any value for the Gospel which they thus pervert? or can they believe that such contemptible exhibitions are to pass current in a country impatient of everything that savours of religious humbug and hypocrisy?

"But man, vain man,
Dressed in a little brief authority,
Plays such fantastic tricks before high heaven,
As make even angels weep."

* The popular reason assigned for this number is, that when Gregory the Great was feeding twelve poor persons in his house on the Celian hill, an angel sat down at table with them, and made them a company of thirteen.

THE REGISTRATIONS ON THE 21ST OF THIS MONTH.

PERHAPS the most important thing that can be done this month by Protestants is to attend to the registration of voters for members of Parliament. It seems on all hands to be admitted that the persons on the roll after the next registration will elect the next Parliament, and therefore the present opportunity is all-important. A suggestion has been made, that a Protestant Registration Office should be opened in every town, and that every assistance should be given by Protestant lawyers to secure the rights of qualified electors. We should rejoice to see this suggestion acted upon; and, after all, it would be no more than Popish lawyers willingly do. But at all events, every proprietor of houses or lands valued at £10 a year and upwards, is entitled to have his name put on the roll, and every tenant to the extent of £10 a year in towns, and on a lease of £50 a year in the country, can claim the same privilege. Forms of claim will be received from the parochial schoolmasters in country parishes, and from town-clerks in burghs. It is more and more manifest that Popery is determined to make a desperate effort, and unless Protestants exert themselves, it may be a successful one, in behalf of their hateful system. Let our readers only mark the terms of the following resolution at the Kildare meeting, which breathes the true spirit of Popery, and will be acted out to the letter:—

“ Mr. Anthony Keogh moved the next resolution as follows:—

“ Resolved—That, in order to obtain justice for Ireland, and to secure to us the possession of our national rights, both civil and religious, we are of opinion that there should be found in the English House of Commons an Irish parliamentary opposition, *pledged to vote against every minister in succession, with a view to embarrass him, and break up his administration, and drive him from office, unless he legislate in accordance with the interests and just demands of the Irish people.*”

A writer in the “Catholic Standard” presses the importance of energetic effort:—

“ On all sides comes the question, ‘What are we Catholics to do?’ and echo answers, ‘To do.’ Yes, *that is our proper business, to do.* But what earthly use is there in an army of croakers telling us that we are idle, that we are dead? It is but the confession of our own folly; for though we are numerous, yea, a multitude, after all, we are composed of units; and *if the units are slothful the body corporate is helpless.* Then it is necessary, if there is a work to be done, that *each unit stirs himself,* (this being understood,) and the whole body will soon be in motion. But that is not enough; for if the body move it must be towards some defined object, some recognised purpose; and it is of that purpose I now wish to speak.

“ That there are many Catholics on the list of voters is true; and *that there may, and will be, many more on the next list, is also true;* but if persons are to take pains to get their names inserted on the list without some definite motive, some defined and admitted object, it is but half to do our work. I therefore beg to suggest that our representatives in the present Parliament draw up a code, or body of articles, plain and simple, but efficient, and then we shall not be as one beating the air, but banded together for some positive work, some fixed and intelligible purpose.”

The leading organ of Popery thus speculates on the probable future

“ Whenever the next election comes, the Conservatives are tolerably sure to have a majority; and the leaders, however unwilling, will be pushed on to tamper with Free Trade. The first symptom of such a retrograde movement will rouse the spirit of the towns, and of the Liberal party generally, to deadly opposition. Reform in Parliament will be necessary to defeat Protection, and a most zealous and earnest cry will be raised for the abolition of small boroughs, and the extension of the franchise both in towns and counties. This country will then be the seat of a fierce and desperate collision, in which the Whigs, being out of office, will go every safe length to inflame the people, and, if necessary, will approach the verge of civil war, in order to resume their places. *In this desperate collision the Irish vote, for many years to come, will be of the last importance; and the Irish members will have an opportunity, such as never before presented itself, to make terms*

for the interests of Ireland, not merely in matters of religious freedom, but in those matters of civil and social interest which are of hardly inferior, if indeed they are of inferior, importance."

Here is a naked avowal of the principle on which Popery always acts. The franchise has been lowered in Ireland, apparently for the very purpose of placing power within reach of the Papists, and they are determined to make the most of it. They will swell their numbers in Parliament as much as possible, and then standing between Whigs and Tories, sell themselves to the highest bidder. Mr. Reynolds openly avowed this purpose some time ago in the House, and it is understood that Cardinal Wiseman is consulted in regard to the line to be taken in every case by the Popish members. From the conduct of such politicians as Lord Aberdeen and Sir James Graham, it is evident that unless we bestir ourselves this policy may be pursued with considerable success. And whilst we must avoid the want of principle of Romanists, their zeal, determination, and activity, are most worthy of imitation. Take the following sample :—

"Mr. Keogh was taken to task the other night for promising the House a twenty year's agitation if this Bill passed into a law. The honourable member disowned the imputation ; but, in truth, he might very well have accepted and adopted it. If this Bill passes into a law ; if the Parliament of England lays but a little finger upon the Church of God, there must be an agitation until that little finger is removed ; and if it cannot be got rid of in less than twenty years, then twenty years is, and must be, the term of the agitation ; and to maintain it we must have a regularly organised defence society."

We would only in conclusion reiterate our earnest admonition, that all should register, and press their well-affected friends and neighbours to do the same. It is a manifest and incumbent duty, the neglect of which in the circumstances would be an aggravated sin. Let all ministers who have the right see that their names are upon the roll. The following important address has been issued on this subject by the Scottish Reformation Society, and copies of it for distribution may be received on applying to the Secretary :—

"**POPERY. THE APPROACHING GENERAL ELECTION : A WORD TO THE ELECTORS OF GREAT BRITAIN.**—The following considerations and suggestions are earnestly addressed to the Protestant Electors of Britain, and to those who have it in their power to become Electors. It is certain that a general election cannot be long delayed ; it is more than likely that it will take place within a few months. The rulers of the land will, no doubt, have their eyes fixed on the result of this election, and will determine the true spirit of the nation by that result, rather than by the meetings that have been held on the subject of Popery. The new Parliament, besides, may last for seven years, and may do an incalculable amount of good or evil—may, in fact, seal the fate of the country, humanly speaking, in so far as Protestantism is concerned. It is quite certain that Popery is fully alive to the importance of the approaching struggle. She has made a determined aggression, and as a body claiming infallibility, she will strain every nerve to make good her new position, and even to advance. By means of an extended suffrage in Ireland, there is reason to believe that she will send, at the approaching election, more Popish representatives than formerly from that section of the empire ; and unless the Protestants of England and Scotland exert themselves, the next Parliament may be expected to be more Popish than the present. It is our duty, therefore, to begin at once to prepare for the discharge of the momentous work to which we are called. Politicians will probably give us no warning as to the precise time of the election. They generally contrive to keep that a secret from the nation till the very eve of the event, whilst they in the meantime are making their own arrangements. This is only an additional reason for our instant preparation. Every man who has the power, and is not registered, should at once arrange, with a view to the registration courts in July, to have his name added to the roll of electors. If he is entitled to vote in more than one locality, he should by all means secure it. Protestant electors should lose no time, besides, in looking out for candidates (wherever this is necessary)—men of clear and sound Protestant opinions. In this they should not be guided so much by mere professions at the time of an election, as by the known and avowed opinions of men at other times. And it is of less importance that a man shall have been heretofore a politician, as that he shall be a man of decided Christian character and business habits. In addition to all this, every man who starts as a candi-

date for a seat in Parliament in any part of the kingdom ought to be publicly catechized, as soon as he appears, in regard to the following points, amongst others :—

“ 1. Will you exert your utmost influence to secure the withdrawal of all public support from the College of Maynooth ?

“ 2. Will you endeavour to secure the abolition of all grants to Popery in the British colonies ?

“ 3. Will you endeavour to secure the property and liberty of British subjects in opposition to the present Popish system of secret monastic institutions, and of deathbed bequests ?

“ 4. Will you urge the Government to demand from all foreign Powers the same liberty in behalf of Protestants in their dominions that is conceded to Papists in this country ?

“ These considerations are respectfully but earnestly submitted to the attention of professing Protestants. The crisis is very urgent. All that is dear to us and our children is at stake. A vigorous blow struck at present in Britain against the Antichristian apostasy, would resound throughout Europe, and inspire with new energy all the Christians in the world. Let us remember the men from whom we are sprung—the cause committed to our hands—the dreadful results of failure ; and in a spirit of prayer and of humble dependence on Him in whom our fathers trusted and were not put to shame, let us ‘ play the man for our people and the cities of our God.’ ”

DISABILITIES OF PROTESTANTS IN POPISH COUNTRIES.

ONE of the many good effects that have arisen from the recent Papal Aggression, has been to turn the attention of the Protestant mind of this country to the disabilities endured by Protestants in Papal countries. The interest awakened on this subject will not, we predict, evaporate in a day. It should be made the matter of national agitation, like the Slave Trade in the last age, or like Slavery itself in the present. Let British Protestants lay the fact to heart, that while they have willingly yielded to the adherents of Rome all the religious liberty which they themselves possess—liberty of worship, liberty of preaching, liberty of proselytism, liberty of the press—and while they would, with one heart, resist any attempt to diminish this liberty even in the smallest degree, in those countries in which the Papacy is dominant the public worship and the public preaching of Protestants is a crime. In Spain, even British residents are only permitted to worship in a private apartment ; any signal hung out to direct a stranger to the place would be punished as illegal ; the worship must be conducted throughout in the English tongue ; and the admission of any Spaniard to witness the service would, in all likelihood, be made the pretext for the removal even of this precarious privilege. In Rome, and throughout the Papal States, there is no liberty worthy of the name—unless we are prepared to call the permission of English residents to meet for worship in a small apartment over against a slaughter-house by so unfit a designation. You dare not preach the Gospel to Italians in the Italian tongue ; you dare not sell a Bible, or circulate it gratuitously ; you dare not give away a tract, without exposing yourself to fine, imprisonment, or exile. Were any Protestant minister or layman to attempt sitting, like Paul, in his own hired house at Rome, and preaching the kingdom of God, he would find the vast superiority in toleration of the Pagan Tiberius to the Popish Pio Nono.

Tuscany has, however, within the last few weeks, been the scene of the most shameless and daring outrages upon the rights of conscience and freedom of worship. For some years a small chapel has been allowed to exist in Florence, in which the Protestant worship was performed according to the Episcopal order. This small boon was qualified by conditions

that strikingly shewed the jealousy and intolerance of Romanism. The worship was not to be conducted in the Italian language, and, as if even this precaution were not sufficient, policemen were stationed at the door of the chapel, to prevent the entrance of any Tuscan, and even sat as spies upon the proceedings. A false report was borne to the authorities that these conditions had been violated, that the worship had been conducted in the Italian tongue, and that natives of Florence had been present and infected by the Protestant doctrine. Complaints and threats immediately passed from the authorities to the English pastor and his congregation, and it was only by proving, in the most convincing manner, the falsehood of the accusation, and by the interference of the English *Chargé d'affaires*, that the little Protestant congregation was not dispersed, and their place of worship either seized by the Government or razed to the ground.

But the bitter and almost frantic opposition of the Government of Tuscany to Protestantism, and to that liberty of conscience which is identified with it, has been more signally proved in the treatment to which one of the most distinguished of its own nobility has, within the last few weeks, been exposed. No one who has studied the Florentine history can fail to be familiar with the name of the Guicciardini family, or be ignorant of the way in which that name has been honourably associated both with the history and with the literature of Tuscany. The present head of that house has, for some years, been a serious student of his Bible, and has of late been more than suspected of the crime of Protestantism. No other charge was even attempted to be brought against him; for, in the changes of recent years, in which Florence shared, he had studiously kept aloof from politics. But his evangelical convictions and attachments were enough to render his position in Florence perilous, and he had resolved to leave the city of his illustrious ancestors, and to go into voluntary exile. On the evening previous to his intended departure, he had met with a few friends who were likeminded; they were devoutly engaged in reading a chapter of the Gospel of John, when the door of the apartment was suddenly burst open by a band of policemen, armed to the teeth, the persons of all present rudely searched, and this Florentine noble, for the simple crime of reading his Bible, dragged forth and cast into the prison of the Bargello, a place swarming with vermin, and suffocating with smells. The authorities have since so far recoiled from this hazardous step as to allow Guicciardini to go into the voluntary exile which he had intended, but others of the less formidable victims have been banished to a region so pestilential, that fever is almost certain to do the work which had been reserved at first for the pestilential airs of the dungeon.

We give to these facts such prominence in the First Number of our periodical, in order that those Protestants who have been under the spell of an unthinking and ignorant apathy, may have evidence before them that the spirit of Popery is unchanged, and that all true Protestants may distinctly see what is one of the duties to which God is summoning them at the present hour.

In regard to British subjects residing for purposes of trade, or health, or art, or scientific discovery, or commercial enterprise in Papal countries, every constitutional means must be set in operation in order to obtain for them the same amount of liberty as Papists have so long had

freely conceded to them in England. Our Government must be brought not only to protect the persons and the property, but the consciences of Englishmen in the dominions of those States which bow the knee to Rome. What English baton touches a hair of the head of a Spanish or an Italian Catholic in his worship in England? The sword of England is held up only to protect him. And shall not the Englishman be as free and as protected in Madrid, in Florence, or in Rome? There must not even be a brand put upon our Protestantism—it must not be driven to skulk in secret apartments, as in Spain, or be suffocated in the filthy neighbourhood of shambles, as at Rome. We must have what we give—all that we give; and Romanists who are sitting unmolested under the shield of our British constitution, must be called to aid us in attaining it. “Whatever,” says an able writer in the “Edinburgh Review,” “whatever the Church of Rome is entitled to expect from Protestant governments, Protestant governments must be entitled to expect from the Church of Rome.”* Let this great subject only obtain the place which it deserves on platforms and at polling-booths, in petitions, and by deputations to Government, and especially to the Minister for Foreign Affairs, and not a year will pass without recording numerous and valuable concessions; while by such movements we shall meanwhile be teaching the world the lesson of liberty. The very name and honour of our country is involved in this, not to speak of far more sacred considerations. And sufficient hints have been dropped by those in power within the last few weeks to assure us, that the Government will not be apathetic on this subject so soon as they behold the Protestant people unanimous and in earnest. The noble aspiration uttered by Lord Palmerston, on a recent memorable occasion, on a kindred subject, may well give us assurance that on this matter his Lordship’s heart beats soundly. He wished to realize the time “when as the Roman, in days of old, held himself free from indignity when he could say, ‘*Civis Romanus sum*,’ so also a British subject, in whatever land he might be, should feel confident that the watchful eye and the strong arm of England would protect him against injustice and wrong.”†

But our influence should not be confined to the protection of *British* Protestants in the enjoyment of their religious liberties. Our efforts for others in oppression must of necessity be more indirect, but they will not be ineffective, as the case of Dr. Achilli has proved. Great Britain may do much by simply shewing that she is ever on the side of liberty of conscience. The increased intercourse between nations must immeasurably increase our moral power. Nations are hastening to compare other things besides their works of industry and art, though no Crystal Palace be reared for this end. The Railway, the Newspaper, and the Penny Post are rapidly bringing all the countries of Europe into close communion, and will prove far greater and more beneficent revolutionists than the cannon or the sword. Great principles will find their way into countries that were almost barricaded against British influences: these will gradually create a new public opinion, making the multitudes of some nations ashamed of their old ideas; and it will be our own fault if the rights of conscience and of

* April 1851.

† Speech of Viscount Palmerston in the House of Commons, on Tuesday the 25th June 1850, on Mr. Roebuck’s motion on the Foreign Policy of Government.

worship do not become more and more a universal idea, that shall impregnate and transform even the most astute of our continental despotisms. No persons know this better than the Pope and his scarlet councillors. There is something infinitely ludicrous, yet most significant, in the exclusion of "Whately's Logic" from Naples and Rome, as if they were afraid that the young intellect of those cities might thereby acquire the dangerous art of thinking, and begin to put inconvenient questions about infallibility and transubstantiation; nor do we regard even the condemnation of the laughing pages of "Punch" as without its meaning and its sign. It tells us that universal knowledge, which is the hope of Protestantism, is the terror of Rome. It confirms the saying of Wolsey, that either Popery must destroy the press, or the press will destroy Popery. There is something noble in the thought, that this great country which, through ages of trouble, achieved for itself, under God, such free institutions, and made the principles of religious liberty a part of the national mind, should now be called upon to become the educator of the nations of Europe on these great principles, should stand forth in the world as a city of refuge for all the persecuted friends of truth and martyrs of freedom, and by a diplomacy humane, yet firm, that violates no international law, and yet shews itself always on the side of the oppressed, should gradually impregnate rulers with her own spirit, bless nations with her own liberty, and vindicate for God what God alone is competent to wield, the lordship of the human conscience and of the human heart.

POPERY TURNING THE CARDINAL TO ACCOUNT, AND ATTEMPTING TO ACQUIRE PARAMOUNT INFLUENCE IN LONDON.

THERE are two points in the present struggle in which Popery seems to have judged wisely, viz., in thinking that a Cardinal, glittering in gems and cloth of gold, with a well-stocked wine cellar, holding splendid soirées, to which the young, the gay, and the thoughtless are invited, would exert a considerable amount of worldly influence in London, and that if London were seized, it would to a large extent command the kingdom. Hence we find that these two ideas are being prosecuted with great energy and success. Crowds flock to gaze at the Cardinal, like those spoken of in Scripture who "wondered after the beast," and he is brought out on all occasions, as from a show-box, to gratify the new-fangled curiosity and love of display of the metropolitans. The very excitement produced by the discussions in Parliament is turned to great account. The Cardinal preaches to about 2500 every Sabbath evening, at one shilling a head, or £125 a night. Simple Protestants are thus made to sustain his dignity, and swell the train of his apparent adherents. Meanwhile, new churches and schools are opened in every direction in and about London. The dazzling appearance of the Cardinal in his carriage of state graces every such occasion. Pains are taken to laud him to the skies, and to cover over the old haggard features of Babylon by every voluptuous appliance. Take instances of these movements from the records only of a few weeks past in Popish journals, and see how Rome couples energetic action with all her plans and speculations:—

"LAYING THE FOUNDATIONS AND CORNER STONE OF OUR BLESSED LADY'S AND ST. JOSEPH'S CHURCH, POPLAR.

"Again another district has seen its day of festivity; for God, in his infinite goodness, wills that the poor should also have their days of joy, even on this earth, where sorrow and misery are so familiar as to seem to be their inheritance, and even existence. Tuesday last summoned the whole Catholic population of Blackwall and Poplar to a general *rendezvous* in Gate Street, where two events of no mean attraction awaited them; the first was the laying of the first stone of a church, which is to displace the poor and by far too small chapel, in which scarcely a sixth of the Catholic population of this quarter can obtain the consolation of meeting to adore their Creator; the other, was the presence among them of his Eminence the Cardinal Archbishop of Westminster, who was announced to officiate at this grand ceremony, and to make his voice heard among this interesting portion of his flock; a voice, we say, so much the more dear, as the persecution of the law-makers of this country is the more levelled against the chief Pastor. One incident we must not forget to notice. It is, we conceive, of great interest to every Catholic heart; that is, when his Eminence entered his carriage to quit the place, he was saluted with loud and continued cheers, which were sustained as long as his carriage remained in sight, and which no doubt gave him some relief from the bitterness with which the enemies of the Church in this country have for so long endeavoured to fill his heart, by their furious invectives, their foul aspersions, their rabid and unchristian denunciations."

If we turn from Poplar to Islington, we immediately witness a similar scene :—

"ST. JOHN THE EVANGELIST, ISLINGTON.

"The announcement that his Eminence Cardinal Wiseman, Archbishop of Westminster, would preach at this church on Sunday the 11th inst., and afterwards consecrate a chape dedicated to the Blessed Sacrament, *attracted an enormous number of people*, (Protestants as well as Catholics,) who, long before the Cardinal's arrival, filled every available nook and corner within the church, congregating outside also in considerable numbers to witness the arrival of so distinguished a Prelate, now so prominently brought before the whole Christian hemisphere."

After the services are described, the following is added :—

"Although the crowd within the church was enormous, by great exertion the whole proceedings went off in a most satisfactory manner, and a day so glorious, not only for the Catholics of Islington, but of the whole of the diocese, has never before been witnessed. The whole parish it seemed almost were come forth to gaze upon the Cardinal. The windows were thronged with ladies, and the street with gentlemen. *Indeed, the only comparison that could be drawn would be St. James's Street on a Drawing-Room day, or Parliament Street when Her Majesty opens or dissolves her Parliament.*"

Turn from Islington to Clapham, and the following description is given :—

"SOLEMN OPENING OF THE CHURCH OF OUR BLESSED LADY OF VICTORIES, CLAPHAM.

"In our last, we spoke in terms of exultation of the festival which was observed at Hammersmith, on the occasion of the laying of the corner-stone of the church, under the patronage of St. Mary and St. Paul. To-day it is our gratifying task to publish how Clapham has also had its festival, its day of rejoicing and of triumph, when the bells of the new church made the air resound with joyous sounds, inviting all Clapham to swell the *fête*, which attracted from all parts of the metropolis crowds of the faithful, hastening to return thanks from the deepest recesses of the heart to God, for having graciously permitted that, after so many difficulties, a new temple should be thrown open in His honour, under the glorious invocation of Our Lady of Victories. An extraordinary coincidence seems, in a peculiar manner, to justify this glorious title given by the Church to the Queen of Heaven. During the opening of a temple to the glory of God, under the patronage of Our Lady of Victories, a brilliant victory was gained for the Catholics in the metropolis, where of late have resounded, on all sides, so many and oft-repeated cries of persecution and hatred—a victory even in the heart of Parliament, by the complete defeat of the support of Mr. Lacy's infamous bill, by a majority of 123 against 91. The nuns of Clapham, too, have been avenged for the insults which a hypocritical and impious press had laboured to heap upon them. Does it not seem evident that Our Blessed Lady of Victories wishes that these good Religious should be vindicated before the whole universe, from the injurious affront which it has been attempted to make them endure, and that on the very eve of the opening of the church, erected under her protection, in order that their thoughts, being turned aside from these frightful calumnies, might be united sympathetically to the joy of the Catholics of Clapham? We must also mention that at this moment, when the name of Our Lady of Victories was pronounced for the first time during the sermon of his Eminence, the sun, which till then seemed to hide his head in the clouds, burst forth, filled the church with his effulgence, and covered the assembly with his brilliant rays."

After another lengthened description which, considering the nature of Popery, must probably be taken with some abatement, the whole is wound up as follows:—

"Thus terminated this glorious and holy day—this day of triumph and festivity for the Catholics of Clapham, who will long remember the mercies the Lord has heaped upon them, when they recall to their minds what Clapham was five years back—a desolate town, where divine worship, in truth and spirit, had been unknown during three centuries."

On the 10th of May the following announcements are made:—

"On Sunday morning the Cardinal Archbishop preached at the Church of the Immaculate Conception, Farm Street, on behalf of the Convent of the Good Shepherd, Hammersmith. The church was crowded in every part, and there were many Protestants present, which perhaps partly accounts for the small amount of the collection, which, I believe, only reached L.85. There were also charity sermons at two other churches, which are supposed to have drawn off some of the usual donors to this most excellent charity. In the evening his Eminence preached at St. George's on the 'Exhibition.'

"On Thursday his Eminence will lay the first stone and bless the foundations of the new Church of the Holy Trinity, at Hammersmith; and on Friday he will go to the Convent of the Sacred Heart, at Roehampton, where several young ladies will be received as novices, and several others will be professed."

In addition to all these churches and exhibitions, here is an account of a training school for young gentlemen, called

"ST. MARY'S COLLEGIATE SCHOOL, TALBOT HOUSE, RICHMOND."

The writer says, "It was our own first visit to Talbot House, and the impression produced upon our mind was extremely pleasing. The mansion, once the residence of the rash Duke of Monmouth, is charmingly situated. The *medio tutissimus* is well exemplified in the selection of such a site; sufficiently down the far-famed 'hill' to escape the cold north-easterly blasts, it is yet sufficiently elevated to command a view of the glorious scenery here presented by Thames and woodland, and more important still in the domicile of some sixty or seventy youths confined so many hours daily to the study-hall and class-room, to secure perfect drainage and ventilation."

In short, Popery is surrounding the whole Metropolis with her meshes, and whilst Protestantism is hopelessly divided or looking idly on, her great adversary, with consummate ability and the whole wealth of the Propaganda, is seizing every strong position. The Master of the above-named school made a speech on this occasion, from which the following is an extract, illustrative of the kind of instruction given to the "sixty or seventy youths":—

"Through life he had always invoked the powerful intercession of the blessed Virgin. In all difficulties and doubts he besought her powerful intercession, and never, even in the most trivial matter, did he appeal in vain. (Cheers.) And as he felt and did himself, so did he inculcate upon the minds of those children over whom it was God's will to give him charge; and, under the protection and with the intercession of the Mother of God, he hoped that the end of each one of them would be peace, prosperity, and contentment here, and everlasting glory hereafter. (Long-continued cheering.)"

In addition to these means, Popery is seeking to neutralize the powerful orations of Gavazzi against her, by the eloquent sermons of the French Jesuit Ravignan.

"The devotions of the Month of Mary are being observed in many of the London churches. The sermons of Father Ravignan are listened to by large and most attentive congregations, chiefly English, anxious to hear this most celebrated French orator."

Meantime, similar operations are going on in all parts of England. The Popish Bishop of Birmingham says:—

"During the past year several works of importance have been commenced. At Wolverhampton a particularly advantageous site has been purchased by the Catholic inhabitants at a cost of £2,250, on which we are about to commence immediately the erection of the main portions of an extensive parochial church. We hope soon after Easter to lay the foundation of churches at Coughton and at Stupley, sites for which have been given by the generosity of a Catholic baronet. A gentleman has also munificently placed at our disposal a piece of land in Nottinghamshire for a site, with funds for the erection of a church upon it, and the foundation of a mission. At Stratford-on-Avon land has been purchased for a church, through the exertions of the Rev. J. Short and the Catholics of

the town, who are making zealous efforts to obtain funds for erecting a portion of the edifice. Through the praiseworthy exertions of the Rev. W. Keen of Stourbridge, a property has also been secured at Briery Hill with a view to a future mission, much needed in that locality. We deeply regret that there are difficulties yet in the way of commencing a mission at Wednesbury, notwithstanding the great exertions made by the Rev. G. Montgomery; for a list has been made of upwards of eight hundred Catholic inhabitants who are without a place in which to assemble. The efforts to obtain a temporary building of sufficient size have up to this time failed. But the debt on the site purchased for a church has been paid off, and a small sum remains in hand.

"The Fathers of the Oratory at Birmingham have commenced the erection of an extensive oratory or convent at Edgbaston, with a view to adding a large church, which will amply meet the Catholic wants of that neighbourhood. The extensive cemetery at Birmingham has also been completed and consecrated, and the chancel, with side-chapel of a church, has been erected within it, and has been made the commencement of a mission. The Fathers of Charity have erected at Rugby a convent in the neighbourhood of the church, upon land furnished by the generous patron of that mission. At Longton, in the Potteries, a community of the Sisters of Penance has been established, which is already abounding in good works. At Westbromwich a small branch of the Sisters of St. Paul have commenced their labours with most gratifying success. Two Sisters of the same order are to commence this week at Leamington, where their labours will be supported by a lady whose charity has done much for the wants of that mission. We ought not to omit mentioning the consolation we have had in receiving into the diocese a community of the devout Order of Poor Clare Colletines, since their fervent prayers, their devoted sacrifices, and the example of their way of life, we may account to be one of the best supports and safeguards of the diocese."

Even Father Smith, at Aylesbury, who sends forth a periodical whine in the *Tablet* for more money, under such truly Irish headings as "The Painful Question, Is Father Smith always to be a beggar?" makes the following statement:—

"You will, I am sure, share my delight and that of my dear, good bishop, when you learn that the generous support already received has enabled me to present on last Sunday eight converts for confirmation. This is the fruit of three months' labour amidst unparalleled difficulties, and almost insuperable obstacles. But if the contest was hard, the victory is sweet, and we have reason to look gratefully to heaven and thank the Almighty for having visited his people, and broken the long night of their bondage. Aylesbury, so proverbial for bigotry, and so obstinate in its errors, now listens respectfully to the Word, and has received the blessings of its legitimate Pontiff. Happy, happy change! happy happy people."

Liverpool and Manchester seem also to be assailed at all points, and by all sorts of agency. The following is a recent account in regard to one species of agency at Liverpool, directed towards the Italians:—

"Liverpool, May 28th.—The Mission of the Month of Mary, conducted by the Rev. Messrs. Vetturini and Vanantwerpen, has been eminently successful. Catholics of all ranks have crowded the church of St. Nicholas, Copperas-hill, every night, and upon the evenings of Sunday last, and the Sunday previous, the church was filled to inconvenience. On Sunday last Father Vetturini preached in the morning after High Mass, again in the evening before Vespers; and the Rev. gentleman, immediately after that service had concluded, addressed a very considerable number of his countrymen in the language of Italy, with a fervour and energy which was perfectly astonishing after so many duties discharged during that day, more especially as the *physique* of the Rev. Father is of the smallest proportion. Not a few have said on that occasion, Surely that man is sustained from above. His address to the Italians had much reference to the present circumstances of their country. He described the Holy Father as not only what Catholics but Protestants regarded him before the revolutionary mania—the *impersonation of a holy Pontiff—the living example of a good Sovereign*. He described the men of the revolution—their motives as developed in their actions—the *frank wickedness of their course*—the means by which they overcame or terrified the well-disposed—the impiety which they inaugurated, and frightful miseries which their success for a time has entailed on their beautiful but unhappy land. He passed rapidly in review the glories of Rome as the centre and capital of the Christian world, and the glorious responsibility of Italy to maintain inviolate that Faith with which her history and her destiny were inseparably connected."

In short, England is the great mark at which Popery is at present aiming, and aiming with large success. When will Protestants arise and labour with similar energy?

THE BULWARK.

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JOHN LAMBERT IN THE FLAMES.

THE following is Foxe's account of the Popish murder of John Lambert for denying the doctrine of transubstantiation :—“As touching the terrible



manner and fashion of the burning of this blessed martyr, here is to be noted, that of all other which have been burned and offered up at Smithfield, there was yet none so cruelly and piteously handled as he. For after that his legs were consumed and burned up to the stumps, and that the wretched tormentors and enemies of God had withdrawn the fire from him, so that but a small fire and coals were left under him, then two that stood on each side of him, with their halberts pitched him upon their pikes, as far as the chain would reach, after the manner and form as is described in the picture. Then he, lifting up such hands as he had, and his finger-ends flaming with fire, cried unto the people in these words, NONE BUT CHRIST! NONE

BUT CHRIST! and so being let down again from their halberts, fell into the fire, and there ended his life.”

**ON THE USE OF THE NAMES, "POPERY" AND "ROMANISM,"
AND "PAPIST" AND "ROMANIST."**

It is our intention to call the religion of the Church of Rome by the name of *Popery*, or *Romanism*, and not of *Catholicism*, and to designate the subjects of the Pope as *Papists*, or *Romanists*, and not as *Catholics*. As we reckon this a topic of some importance, and as it is one on which Papists are much in the habit of complaining and declaiming, we think it proper to explain, once for all, the grounds of the course we mean to pursue in this matter. The adherents of the Church of Rome always call themselves *Catholics*, and refuse this designation to all other professing Christians, while they resent it as an insult and an injury when they are styled *Papists* or *Romanists*. The grounds of the course we mean to follow in this matter of names may be embodied in these two positions:—1st, The adherents of the Church of Rome have no right to the designation of Catholics, they insult and injure Protestants by assuming it, and therefore it ought never to be conceded to them; and, 2d, Protestants do not insult and injure the adherents of the Church of Rome by calling them Papists or Romanists, but, on the contrary, employ, in doing so, a perfectly just, fair, and accurate designation.

I. The Papists, by assuming to themselves, and refusing to all others, the designation of Catholics, convey, and avowedly intend to convey, the doctrine, that they and they alone are members of the true Church of Christ, and that all others are beyond its pale, and are shut out from salvation. According to the views of the Church of Rome, all professing Christians are divided into three classes, Catholics, heretics, and schismatics. Catholics are those who are subject to the Pope, and they alone are members of the Church of Christ, and capable of salvation. All other professing Christians are either heretics, or schismatics, or both; and though still subject, in virtue of having been baptized, to the jurisdiction of the Pope as Christ's vicar, so that he has a right to coerce and punish them, they are not in the Church, and they cannot be saved. In the opinion of Papists, Protestants are both heretics and schismatics, and must therefore, though they are still subject to the Pope's jurisdiction, be for ever excluded from the kingdom of heaven. This is the doctrine of the Church of Rome, and Papists declare, and intend to declare, this doctrine, when they assume the designation of Catholics to themselves, and refuse it to us. We may explain, on some future occasion, from what causes, and by what processes it was that the word *Catholic* came to be employed in this way, but there can be no doubt that the usurpation of this name by Papists is, and is intended to be, an assumption of the fundamental points which are controverted between them and Protestants. When Protestants inconsiderately apply the name Catholic to a Papist, they are unwittingly conceding the whole substance of the claims of the Church of Rome, and they are virtually homologating the doctrine which excludes themselves from the pale of the Catholic Church, and from the blessings of salvation. Papists then insult and injure us when they assume to themselves, and refuse to us, the designation of Catholics; and when we call them Catholics, we unthinkingly approve of the insult and the injury which they inflict upon us, and concede the validity of the claims on which their treatment of us is based.

These considerations are amply sufficient of themselves to establish the impropriety of Protestants ever applying the term Catholic to a Papist, but they are greatly confirmed by observing the use which Romanists have made

in argument of this too common but most unwarranted concession. A specimen of this may be seen in the following extracts from the "End of Religious Controversy," by Dr. John Milner, Bishop of Castabala, and Vicar Apostolic of the Middle district of England, who was the leading champion of Popery in this country in the last generation. When he comes (Letter 25) to discuss *Catholicity* as a note or mark of the Church, he begins in this way,—“In treating of this mark of the true Church, as expressed in our common creed, I feel my spirits sink within me, as I am almost tempted to throw away my pen in despair. For what chance is there of opening the eyes of candid Protestants to the other marks of the Church, if they are capable of keeping them shut to this? Every time they address the God of truth, either in solemn worship or in private devotion, they are forced, each of them, to repeat, ‘I believe in the Catholic Church;’* and yet, if I ask any of them, Are you a Catholic? he is sure to answer me, No, I am a Protestant. Was there ever a more glaring instance of inconsistency and self-condemnation among rational beings?” And again, “Is there not among the rival Churches one exclusively known and distinguished by the name and title of the Catholic Church, as well in England, Holland, and other countries which protest against this Church, as in those which adhere to it? Does not this effulgent mark of the true religion so incontestably belong to us, in spite of every effort to obscure it by the nicknames of Papists, Romanists, &c., that the rule of St. Cyril and St. Austin is as good and certain now as it was in their times? What I mean is this; if any stranger in London, Edinburgh, or Amsterdam, were to ask his way to the Catholic chapel, I would risk my life for it, that no sober Protestant inhabitant would direct him to any other place of worship than to ours.” It is more than thirty years since these statements were published by the then leading champion of Popery, and they ought to have at once and conclusively put an end to the inconsiderate and foolish practice, on the part of Protestants, of conceding the name *Catholic* to Popery or to Papists. The practice, however, still continued, so that Dr. Wiseman was able to make use of the same argument as Dr. Milner, and, with some plausibility, to add to it the following statement:—“It would be as impossible to root out any established form of speech, as to make men cease calling us Catholics. They have added the word ‘Roman’ to our title, but still the term Catholic cannot be separated from our name.” (Lectures, vol. i. p. 318.) There is no real weight of argument in this attempt to make something of the inconsiderate concession by Protestants of the term Catholic, and it is utterly unworthy of intelligent men to have recourse to it. Still, it is fitted to produce a certain impression upon the minds of the ignorant and the unthinking, and, at any rate, the concession involves Protestants, as Dr. Milner says, “in glaring inconsistency and self-condemnation.”

The extract from Dr. Wiseman points to another designation very frequently given to Papists, viz., Roman Catholics. Papists scarcely venture to insist that Protestants shall call them Catholics, because they know well that this involves a concession which they have no right to demand of us. But they commonly do insist that we shall call them, not Papists or Romanists, but Roman Catholics, and they allege that this demand is warranted by the fact that this designation is given to them in some recent Acts of the Legislature. We do not regard the use of this designation in an Act of Parliament as im-

* As there are probably some of our readers who never repeated these words, either in their public or private devotions, it may be needful to mention, that they form part of the document commonly, but most unwarrantably, called the Apostles’ Creed.

posing upon us any obligation to employ it; and we decline to call Papists *Roman Catholics* for the following reasons:—1st, Because this designation is nonsensical, and involves a contradiction, Roman Catholic being virtually the same as *particular universal*. 2d, Because it involves an admission that the Church of Rome forms a branch or section of the Catholic Church. We have no hesitation in admitting that men may be, and are, saved in the communion of the Romish Church; but we do not choose to be entangled in the farther concession, that what is commonly called the Church of Rome, viewed in its general character as a whole, forms a part of the Catholic Church of Christ. 3d, Because, as we have seen, Dr. Wiseman founds an argument in support of the *peculiar and exclusive* claims of the Church of Rome upon the use of the word Catholic, *even when conjoined with Roman*.

II. If, upon these grounds, the adherents of the Church of Rome should not be called Catholics, or even Roman Catholics, by what name should they be designated? To this we have no hesitation in saying that they should be called Papists or Romanists.

They are accustomed to represent these designations as nicknames, and to resent the use of them as insulting. We do not regard them as nicknames, and we do not intend by using them to insult or wound the feelings of those to whom we apply them. We would not unnecessarily do anything that might be regarded as discourteous, and we would willingly concede to them any designation they choose to assume, provided it was in itself accurately descriptive, and provided it did not countenance any unwarrantable assumption on their part, or any unwarrantable concession on ours. Now, we know of no single or compendious designation for the adherents of the Church of Rome *that answers these conditions*, except *Papist* or *Romanist*. If they would suggest to us any other designations that answered these conditions, and were more agreeable to their feelings, we would willingly adopt them. But, in the meantime, we really do not know any others which we could warrantably or safely employ. *Papist* was the name usually given to them by the Reformers, and it has been generally used by Protestants ever since the Reformation, while it is only in modern times that those to whom it was applied have affected to regard it as a nickname, or to treat the use of it as insulting. It would be unfair and discourteous to give to them any designation which implied ascription to them of anything which they disclaimed as erroneous and discreditable. But no objection can be adduced upon this ground against the names *Romanist* or *Papist*. The term *Romanist* *merely* implies, that they adhere to the communion of the See of Rome, regarding it as "the mother and mistress of all Churches;" and the term *Papist* *merely* implies, that they are subject to the authority of the Pope, as the vicar of Christ and the head of the Church. Now, there is nothing in all this which they disclaim or repudiate. On the contrary, they avow it and glory in it. They have no ground, therefore, to complain of these designations, since they do not imply, and are not intended to imply, the ascription to them of anything but what they acknowledge to be true and relevant. On these grounds the terms *Romanist* and *Papist* are proved to be free from all reasonable objection on the score of justice and fairness, while the direct and positive justification of the use of them is to be found in the fact, that the things which alone they express or impute, *viz.*, communion with the See of Rome, and subjection to the authority of the Pope, are the most obvious and the most palpable *peculiarities* by which those to whom these names are applied, are distinguished from all other sections of professing Christians. Many of the Popish Catechisms introduce into

their definition of the Church of Christ *subjection to the Bishop of Rome* as one of its essential properties; and Cardinal Bellarmine, the great champion of Popery, represents the doctrine of the Pope's supremacy as involving the substance and foundation of Christianity. Nothing, therefore, can be more reasonable, more fair, or more appropriate, than to designate the adherents of the Church of Rome by terms which *merely* express these most tangible, most important, and most distinctive features in their religious convictions and in their ecclesiastical position.

We trust we have said enough to vindicate our own conduct in the resolution we have adopted upon this question of nomenclature, and to persuade all our readers to follow, upon every occasion, our example in this matter.

POPERY IN DUNDEE.

DUNDEE seems to be one of the places in Scotland upon which Popery is exerting its utmost strength, and with considerable success. A writer in one of the Popish papers gives an account of this movement in the form of a visit to that important and stirring town, narrated in true Popish style. He commences by giving some account of the place,—

"Guide-book authors, antiquaries, and historians, have long disputed about the etymology of 'Dundee,' some contending that it means the *Hill* of God, and others the *Gift* of God; but all evidently agreeing that its foundation and origin was a special act of Divine favour. Overhanging the town, at a height of 500 feet, is a beautiful hill, called the '*Law*,' which, like other laws, the inhabitants, in times gone by, very often made their 'perch,' but very often, too, under other circumstances, it became their terror.

"The local maritime advantages, secured and encouraged centuries ago by *Catholic intelligence and enterprise*, are now realizing the anticipations entertained by their discoverers; and he who would understand the commercial progress and prosperity of the locality has only to read the charters granted by Catholic monarchs to the town in the very earliest ages, where he will find their full development foretold and provided for. There is truly something peculiar in the history of Dundee that would seem to confirm the impression of its being consigned to a heavenly guardianship, and furnishes a forcible illustration of the Divine promise, that the founder of the Catholic religion should remain always with his Church, even to the consummation of time. John Knox and his followers did *all that the instigation of the devil could suggest* to efface and destroy every semblance of Catholicity. The holiest shrines were prostrated in the dust with ruffian violence, and neither the sepulchre nor the sanctuary escaped the demon fury of the ruthless barbarians. Churches, convents, and monasteries, with their holy and devoted inmates, fell a prey to *their sacrilegious and horrid vengeance*; and yet, in God's good time, he permits the temples to his worship to be restored, and the ranks of the faithful to be recruited with thousands of true believers.

"We were very forcibly struck with this instance of God's providence a few days ago, whilst crossing the river Tay in one of the ferry steamboats from the Fife coast, on a '*flying visit*' to Dundee. Our attention was attracted to the figures of several workmen standing on the walls of a very spacious new building, clearly defined against the sky, and forming a most conspicuous object in the upper part of the town, as seen from the river. On making inquiry of some persons on board, we were informed that this building was a new Catholic church, then in progress of completion, and that it was soon expected to be opened for the performance of Divine service."

As soon as our visitor has fairly landed, he proceeds to inspect this grand new Popish chapel, of which, and of the progress of Popery, he gives the following account:—

"During a leisure hour, we visited the new Catholic church on the hill, which we had observed from the river, and found it to be a very large building, occupying the centre of an area of at least three acres. The walls have been raised to what is called the roof-tree; and during our visit, the workmen on one of the gables had completed the elevation of a huge stone cross of extraordinary dimensions, which they were employed in raising by means of

pulleys and other machinery when we first observed them from the deck of the steamboat. It appears that a number of the workmen employed on this building are Protestants, and it was really laughable to observe the quizzical expression on the faces of many of the Irish labourers below, as they saw their Calvinistic brethren completing the form of the cross. In fact, they could hardly have regarded the poor benighted creatures with more supreme pity for their invincible ignorance if they had seen them attempt to bless themselves with their left hand. One of these men observed to another—'Well, it's a great thing to have these Protestants putting up the crosses for us after all.' 'Ay,' the other replied, 'but they have their eighteen shillings a week, while we're earning only ten.' This was evidently a poser, and the speaker recommenced his work with an air of superior sagacity, as much as to say, 'Take your change out of that.'

"On inquiry we were informed that the Catholic population of Dundee is now estimated at near *seventeen thousand*, and that the new church in course of erection, and which is on the old approved method of ecclesiastical architecture, without galleries, is to contain 2000 sittings. This is in addition to the very spacious edifice open for some years past in the Nethergate, under the ministration of the Rev. Stephen Keenan, a distinguished controversialist, and so highly endowed in every respect, that whilst his labours have contributed amazingly to the spread of Catholicity in Dundee, he has always retained the esteem and respect of all the influential classes holding opposite opinions. Mr. Keenan is ably assisted by the Rev. Mr. Macdonald and the Rev. Mr. Browne, two young clergymen of very superior acquirements, the latter only lately ordained. There are two large school-houses connected with the church; one a day and evening school for boys, and the other a day and evening school for girls. There are also two other day and evening schools situated in different parts of the town. The average attendance at these schools is about 500, and there are besides two Sunday-schools, at which about 700 young persons attend."

The fact of the poor Papists, making only 10s. a week, whilst the Protestants were making 18s., affords an admirable illustration of the practical effect of the two systems, even on the physical circumstances of their respective adherents. Popery and ignorance, and therefore degradation of every kind, go hand in hand, in all countries of the world; and perhaps one of the most amusing instances of putting darkness for light, and bitter for sweet, will be found in another passage of the same article, in regard to the growth of Popery at Lochee, a suburb of Dundee:—

"One of the buildings attached to Wellburn Academy, having undergone certain repairs and alterations, was converted into the little chapel now sacred to St. Clement. Though commodious enough at the time of the change, it is now too small and insignificant for the better state of things that is dawning on the flock of Lochee. Three years and a half have elapsed since the most Holy Sacrifice was first offered up at this academy. Then the Catholics were few, but now the flock numbers about 353 souls; and when circumstances require one of the priests to give his Sunday services elsewhere, the other, in order to afford chapel accommodation to all, is compelled to celebrate twice. This rapid increase, ascribable both to the presence of the academy and to the flourishing state of the spinning mills in the village, promises to continue, under the same fostering circumstances. *The mills form an attraction to the furnishing children of a country which diffuses the light of faith over the region that gives them hospitality*; and Lochee ever and anon welcomes them, as they come, one by one, in poverty, but with religion, to earn a livelihood, and sow the seeds of faith in this industrious spot. In order that *THESE CONVERTERS OF NATIONS may not be checked in the diffusion of such a blessing*, and that they may be encouraged to settle down, by having at their doors the means of practising what they love, it is proposed to have a convenient but modest chapel erected without delay on the grounds of the academy. To promote that object contributions are on foot, and, about the month of May 1851, will be laid the foundation of a house to God, under the patronage of Mary, Mother of Mercy."

Let our readers, however, mark carefully what follows, and see what Popery is really aiming at, and with what success she is employing the funds of the Propaganda for the purpose of securing power and influence:—

"Having expressed a desire to see the St. Clement's Catholic Academy at Wellburn, a Protestant friend of ours who resides at Dundee, and who is distinguished for his unaffected liberality of sentiment, undertook to be our *cicerone* to this favoured and delightful locality. As we walked along through the village of Lochee, at the west of which Wellburn House lies, we were pointed out the spot near the porter's lodge where the Provost and Town Council received her Majesty in their state carriages on her return from Blair-Athol Castle. *The grounds of the academy are most agreeably situated at the western opening of the celebrated Carse of Gowrie, commanding a magnificent view of hill and dale, and just adjoining Camperdown, the residence of Lord Viscount Duncan.* The distance from Dundee is about 2½ miles, and omnibuses ply regularly during the day between the town and the village of

Lochee. We were received with the greatest courtesy and politeness by the Rector, the Rev. William Bennett, and the vice-rector, the Rev. John Prendergast, by whose orders we were conducted over the establishment. We were much struck with the vivacity and fine healthy appearance of the young gentlemen who sauntered and played about the ground, it being then the hour of relaxation; and we could not help thinking what a paradise the whole scene presented, when compared with the Yorkshire establishment called Do-the-Boys'-Hall, so humorously but painfully described by Mr. Dickens. The dormitories we found fitted up with the strictest regard to sanatory considerations, the ceilings being lofty, and the light and ventilation perfect; whilst the little French beds, with their white dimity curtains, looked the very picture of cleanliness. *The house was once the residence of the Dowager Countess of Camperdown*, but the central part of the building, containing the study hall, refectory, and dormitories, are quite new, and only the wings of the old building remain. So salubrious is the situation of the academy, *that serious sickness is never known in it*, and the venerable Bishop of the Eastern District, Dr. Carruthers, *passes much of his time here in pursuit of his favourite studies, particularly the sciences*, in which his lordship, at the patriarchal age of eighty-two, is an ardent and devoted student.

"We should, perhaps, remark here that the immediate object of this institution is to give a religious and commercial education to the Catholic youth of Scotland, while it has the ulterior object of supplying funds for the support of an orphan institution.

"On passing out through an avenue of trees to the southward of the building, which has two principal entrances, we encountered a ploughman, with a fine team, returning after dinner to his work. 'Hallo!' exclaimed our friend, '*there are the priest's horses*;' and sure enough this, on inquiry, turned out to be the fact. *We then learned that the splendid farm lying before us, in a state of high cultivation, and consisting of seventy acres, had, by the zealous exertions of the Rev. Mr. Keenan, been purchased and devoted to the maintenance of an orphan institution, to be called St. Mary's Hospital.*"

The priest was no doubt laughing in his sleeve at the "unaffected liberality" of the so-called Protestant. And how delightful is it for Popery to rub shoulders with my Lord Camperdown, and to occupy the former residence of the "Dowager Countess?" Besides, think of the "priest's horses," of the seventy acres of land belonging to the priest, and of old Dr. Carruthers spending much of his time in a region where "serious sickness is never known," in "pursuit of his favourite studies," which we suppose, in absence of more specific information, must mean the "science" of natural history perfected by watching over the incubation of the fowls of the establishment. The grand question is, What are the Protestants of Dundee doing to meet and resist all this?

A ROMANIST DOCTOR ON THE DENOUNCING OF HERETIOS.

ROMANISTS are very ready to take refuge from the exposure made of the evils of their system by their opponents, in the complaint that they have been *misrepresented*. Conscious that the charges brought against them, if substantiated, would prove fatal to their pretensions, and unable to find any flaw in the *reasoning* by which these charges are built upon certain alleged opinions, dogmas, or practices of their Church, they try to ward off the blow which would thus fall upon their cause, by attempting to persuade the public that no such opinions are really held, no such dogmas really taught, no such practices really followed by them. Such tactics are, to say the least, disreputable; to be always crying out of unfairness on the part of an opponent, whilst no evidence of such unfairness is furnished, indicates either a weak or a dishonest mind; and even were we to admit the plea of the Romanists thus incessantly obtruded on us, it must strike every one that a Church which cannot express its doctrines or exhibit its usages, except in such a way as to be continually liable to be misunderstood, or capable of being grossly misrepresented, does not give forth that "certain sound," or occupy that

well-defined position which we may justly expect in a body claiming to be a teacher of the nations.

The charge of being a *persecuting Church* is one which the Romanists are specially ready to meet with the outcry that they have been misrepresented. They feel that in the present age this is a damaging charge; and as they cannot by any fair process of reasoning avert it from their Church, they try to turn attention from it, and to make a diversion in their own favour by complaining of the gross injustice done to them by such charges. Admitting that their Church holds heresy to be a great evil, they yet complain of the mode in which their opponents usually state the doctrines and usages of the Church on the proper treatment of those guilty of this offence. That there is in general any ground for such complaints we do not admit; on the contrary, we regard the utterance of these as merely a trick on the part of the advocates of Romanism to escape a censure which they feel they deserve, or to avoid the necessity of defending opinions which they know to be odious, but which they have no desire or intention of relinquishing. It may be worth while, however, to inquire in what way Romanists themselves expound the doctrines of their Church on this head, when they feel themselves under no necessity to conceal or to soften any part of their opinions; and with this view we propose to lay before our readers a close translation of a piece by one of their own casuists on this subject. It occurs in a collection of short treatises by Martin Bonacina, an Italian ecclesiastic of the seventeenth century, appended to a more lengthened discourse *De Clausura*, [of the Cloister,] and printed at Lyons in 1628. These treatises are ushered to the world with all the authority which can be derived from commendatory verses by Bishops, Canons, Doctors in Divinity, and Priests, followed by the attestation of the Pontifical censor, "that they not only accord with sound and Catholic doctrine, and are favourable to good morals, but have been elaborated with great industry, and are most useful to the Christian commonwealth," and the "imprimatur" of the proper Pontifical guardians of the press. From such a work, therefore, we may surely quote with safety, assured that it will present to us the true and veritable type of Romanist belief.

The tractate from which we are about to quote is entitled "De obligatione denunciandi delinquentes, præsertim hereticos, et Confessarios sollicitantes in confessione;" i.e. Of the duty of denouncing delinquents, especially heretics, and confessors who solicit to sin in confession. Of this tract the second head is the one we propose to lay before our readers. It is entitled "Of the obligations to, and the penalties incurred by those who do not, denounce heretics," and is as follows:—

"Under this head there are two things which principally I shall explain—1st, Whether by common law, [i.e., of the Church,] abstracting from the edicts of Inquisitors, we are held to denounce heretics; 2d, What penalties he incurs who does not denounce heretics.

"I. 1. Every one is held under mortal pain by common law to denounce a heretic. The reason is partly because it is so ordained in chap. 2, *De hæreticis*; ch. Quapropter 2, quæst. 7, in the 18th Bull of Innocent IV., uttered on the 17th from the Kalends of July (June 15) 1254, beginning 'Noverit Universitas,' at the part beginning 'Item si quis hæreticus;' and in the 2d Bull of Nicolaus IV., uttered on the 5th from the Nones of March (March 3) 1280, beginning also 'Noverit Universitas,' where also in almost the same form of words it is prescribed 'si quis, &c.'—partly because each is bound to regard not only the good of the community, but that also of private individuals, and to the good of the community the denouncing of heretics greatly conduces; for heresy is a very grievous and pestilent disease, which infects, ruins, destroys provinces and kingdoms, whilst to the individual himself also it is a benefit, for it rarely happens that a heretic who has not been denounced returns

so goodness, whereas it frequently happens that the denounced heretic repents and is converted. Thus Penna in Direct. parte 2, comment. 18, [and then follows a long list of authorities which it is needless to quote.]

"2. According to the opinions of the majority this is to be done, even though the offence be secret. The reason is, on the one hand, that every one is bound to consult rather for the good of the community than for the fame of a private individual; and, on the other, that many, through their fear of denunciation, dare not manifest their internal heresies to others, and turn others from the true faith of Christ. So the Doctors above cited, &c.—I think the same must be laid down even when the offence is so secret that it cannot be proved; as is plain partly from the reasons assigned; partly because every one is held to prosecute crimes which bring grievous injury or loss to another, and from the crime of heresy grievous injury is offered to God, and heavy loss is inflicted on our neighbours, as it creeps like a cancer and infects and destroys men; partly though a secret heretic cannot be punished, yet the denouncing of him opens the way to inquire into his manners, and to take precautions against, hinder, and disperse heresies; and partly because in this way the heretic will be turned from uncovering and disseminating his heresy, fearing to be denounced, even though his crime cannot be proved. So the above-cited Doctors and others.

"Hence it follows that, by the edict of the superiors, heretics may be denounced, even though their crime be secret, and incapable of being proved.

"3. This must be done, even although the heretic to be denounced be joined to us by the closest tie of consanguinity. Hence, not only must brother denounce brother, and father son, but also must the son denounce his father. The reason is, partly because heresy is so pernicious to the common good, that the injury which would accrue from it to the commonwealth is of more moment than the injury of parents or relations; partly because it is lawful for a man to kill his father, if he be an enemy to the State, and be fighting against his native country; therefore much more is he at liberty, nay bound, to denounce his father if an enemy to God, to the Catholic commonwealth, the common good, and the safety of souls. [Of the authorities cited some he mentions do not hold that a man is bound to denounce his father.]

"It may be objected that no one is bound to denounce any one to his own serious injury, and that a son, by denouncing his father, would incur a grave inconvenience, not only in loss of reputation, when it should be known that he was the child of a heretic, but also in worldly goods, inasmuch as the goods of heretics are to be confiscated. I reply, first, that the assumption is not correct, for sometimes we are bound to denounce transgressors to our own heavy loss, for the necessity of the common good may be such that it shall justly constrain us to prefer the common good to our own private good. Secondly, a son denouncing his father, for the crime of heresy or high treason, does not become infamous, or suffer loss of goods, but rather is deemed worthy of honour and praise.

"4. Add to this that heresy must be denounced, even though it may have become known to us confidentially, (excepting always in confession.) The reason is, that no secret can bind to the concealment of what tends to the public damage, or that of a third person. And this is true even though secrecy may have been promised by an oath, for an oath is not a bond of iniquity, nor obliges to what is illicit. I have said, 'excepting the secret of confession,' for what things are received in confession are known as in the place of God, and do not fall under human jurisdiction.

"5. According to the judgment of the majority, this must be done even though the heretic shall have already become reformed. The reason is, partly because the denunciation of such an one may be advantageous, at least for ascertaining whether the heretic, who is believed to be reformed, has been infected by another, and so of proceeding against the third party who infected him; partly because it may be that the heretic is feigning, and pretending that he is reformed, through fear of denunciation; and partly because the denouncing of a heretic is intended not merely for the emendation of the delinquent, but also as a punishment, that others through fear thereof may be deterred from so grave an offence.

"6. The above proposition is limited by certain doctors, by the condition that the party be not kept back from denouncing by fear of heavy loss; but this limitation is not generally approved.

"7. It is limited, secondly, by the case where one only suspects another to be a heretic, or has heard this from one not deserving credit, or has heard it from one deserving credit, but has forgot from whom he heard it, in which cases he is not bound to denounce.

"8. It is limited, thirdly, by the case where the party is an accomplice in the crime, as by denouncing another he may lead to his own conviction, and no man is required to betray himself.

"9. It is limited, fourthly, in the case of those places where heretics are greatly mixed with Catholics, that being known to the Inquisitors and Bishops. Reason: No one is bound to a work which is useless.

"From the above it appears that, by the common law, we are bound, under mortal pain to denounce a heretic, even though a secret one, though closely related to us, and though manifested to us in confidence, excepting when we do not certainly know him to be a heretic, or where we are ourselves sharers in his crime, or where the thing occurs in those places in which heretics and Catholics dwell together with impunity.

"II. [Under this head the author discusses the question whether a party refraining from

denouncing a heretic, incurs, *ipso facto*, the penalty of excommunication, or only exposes himself to the risk of that penalty. With a long examination of authorities on this weighty point he decides for the latter.]'

Such is the exposition given by a learned divine of the Romish Church, of the doctrine concerning the denouncing of heretics—an exposition backed at every stage by an array of authorities, and ushered into the world under the highest sanction. We have no space for comment on this production, nor is comment required. Our readers will not fail to discover the perverted morality, the elaborate trifling, and the selfish cunning, so characteristic of Romanist casuistry, by which it is marked, and to see in the pertinacious determination which it displays to discover, at all hazards, and to punish in a manner due only to the most atrocious criminality, the unhappy individual who has dared, in the most secret manner, and on the minutest point, to think for himself in the matter of religion, a vivid illustration of the mischievous policy, and the unfeeling, tyrannical, and persecuting spirit of the Church of Rome.

THE POPE'S INTOLERANCE DEFENDED.

THE defenders of Popery seem often at a loss whether to adopt the policy of cool falsehood, or of brazen impudence. If the first course is at all likely to be successful, it is generally followed. But when the truth is very notorious, they are driven either to silence, or to the second course of cool effrontery. It is so with the notorious intolerance, on the part of the Pope, of all Protestant worship in Rome. This intolerance is so illustrative of the true spirit of the system, and so flagrantly inconsistent with their own loud demand for unlimited license in this country, that our readers may be anxious to hear what Popish advocates say on the subject. Hear what the Glasgow Popish paper says, June 14 :—

"The *biblical lunatics* of England are exceeding wrathful with the Court of Rome because the civil authorities prevent them from establishing a polemical show-box, or little Exeter Hall, within the walls of the Eternal City. All they require, they say, is 'a clear stage and no favour;' and if they do not succeed in a year or two at farthest in splitting up orthodox Christianity in Italy into as many sects—including infidels—as flourish in Great Britain, they will be content to give a practical proof of their unbounded belief in the lower regions. Under all the circumstances of the case, seeing how amazingly successful these *inspired maniacs* have been in Ireland in circulating the Bible in the vernacular amongst the benighted natives, it is really a pity that the Sovereign Pontiff should refuse them an opportunity of diffusing the blessings of their peaceful mission throughout his temporal dominions. This *intolerance* on the part of his Holiness is seized upon with avidity, as a full and complete justification of the Ecclesiastical Titles Bill. 'For,' as the supporters of Lord John Russell argue, 'if the Pope will not tolerate Protestantism in Rome, why should we tolerate Popery in England?' Now, *without attempting to controvert this apparently syllogistic proposition*, we will just venture to say, that there is no parity of reasoning whatever in the case, and that as a temporal prince he is quite right in taking measures to prevent these pious incendiaries from creating political animosities and cabals in his States, for the purpose of effecting their avowed purpose of proselytism. It is a gross untruth, however, to allege that the Protestants in Rome are debarred from occasional worship, as witness the protection given to the church of the American Minister; but these privileges have been abused by the fanatics resorting thither in the pursuit of their unchristian crusade, and it is absurd to suppose that any people will submit to violent encroachments on their religion."

All this we can perfectly understand. The Pope is "quite right" in doing that towards the "biblical lunatics" in Italy, which our Government would be "quite wrong" in attempting towards the lying Papists in England. "It is absurd to suppose that any people will submit to violent encroachment on

their religion;" and yet, we must tamely submit to it, and when the least resistance is made to the most "violent encroachment" made by Papists, on all that is sacred amongst us, all bedlam seems to be let loose in the way of remonstrance. This is true Popish reciprocity. Take another illustration. The celebrated Archbishop Hughes of New York received lately a public dinner at Liverpool, and he made a speech partly on this same subject of intolerance, which is reported in the *Tablet*, June 14, as follows:—

"He had read much, but he had never read—and he would give up all argument if it could be pointed out to him—a single instance in which a Protestant country had granted religious freedom if it had the power to withhold it. But it was said that Rome did not proclaim religious freedom. Now, that was not at all a case in point. In Rome the people had only one religion; they never had any other since it became Christian. *The people did not want religious freedom, and never asked it. There were no petitions of the people, or demands for it, and they did not want it.* For though now and then some of them left the old religion, they did not remain at Protestantism of any form, except when it was their advantage, but went at once into infidelity. (Hear, hear.)"

It would be an insult to our readers to offer any commentary on such a barefaced declaration. It only proves that the atmosphere of Republican America can do nothing towards changing the intolerant and false spirit of Popery. Still there is here a clear admission that there is not a shadow of religious freedom at Rome. Poor Italians! "The people did not want religious freedom!" although their clamorous demand for liberty has just been quenched in torrents of their blood, shed at the bidding of a so-called minister of Christ. And as to their lapsing into infidelity, the more shame to Rome, and to her advocates, that such should always be the result. Such a horrid system, in absence of the Bible, is fitted to make all thinking men infidels.

GREAT PROTESTANT ASSOCIATION IN ENGLAND.

WE hail with sincere delight the establishment, on broad and Catholic principles, of a new Protestant Association in England. We are well aware that England is the field in which the battle with the Mar of Sin must be chiefly fought. It is the chosen field of the enemy, in which, chiefly through the defection of Oxford, he has already gained his greatest triumphs. There is a strong Protestant feeling in England, however, requiring only to be concentrated and guided aright, which we trust will be powerfully and efficiently done by this new Association. We are delighted to welcome such powerful labourers in the same field with ourselves. We shall be most happy to lend them every aid, and meantime have much pleasure in submitting to our readers the following statement of their principles and aims:—

"The Association aims at combining all classes of Protestants whose object is, not merely to oppose the recent aggression of the Pope as a violation of national independence, but to maintain and defend, against all the encroachments of Popery, the scriptural doctrines of the Reformation and the principles of religious liberty, as the best security, under God, for the continued welfare and prosperity of this kingdom.

"This most important object may be promoted by the following, among other methods, viz. :—

"By awakening British Christians of various classes, and of different opinions on politics and Church government, to such a sense of Christian patriotism as shall lead them, in the exercise of their constitutional privileges, to regard the interests of Protestantism as the paramount object of their concern—keeping minor and merely political differences in subordination to this great end.

"By uniting the Protestants of the empire in a firm and persevering demand, that the national support and encouragement given to Popery of late years shall be discontinued.

In this demand would be included—all endowments of Popery, in every form and of every kind, drawn from the public revenues—the concession of rank and precedence to Romish ecclesiastics—and the allowance of conventual establishments not subject to the inspection and control of the law.

“By extending, as far as may be practicable, the sympathy and support of British Christians to those in foreign countries who may be suffering oppression for the cause of the Gospel. By seeking to call forth the influence of the British Government, to obtain for Protestants, when residing in Roman Catholic countries, religious liberty equal to that which is granted to Roman Catholics in Great Britain, especially the liberty of public worship, and of burying their dead according to their own rites, and, above all, freedom in the use and circulation of the Word of God.

“The Association—considering that they have to contend with an adversary at once crafty and bold, and whom all European history shews to be the most formidable foe the Church of Christ has ever encountered—express strongly and devoutly their sense of dependence upon the grace of God to prosper the efforts thus recommended, and attach supreme importance, under his blessing, not to legislation, or political measures of any kind, however valuable and necessary in their place they may be; but to the circulation of the Bible, the revival of pure Protestant Christianity, the faithful and zealous preaching of the Gospel, and, in a word, to the use of those ‘weapons which are not carnal, but mighty, through God, to the pulling down of strongholds.’”

THE MAYNOOTH GRANT.

A VERY narrow division lately took place in the House of Commons, on a question connected with the Maynooth Grant, and it serves both to prove that our senators are beginning to come to their senses, in regard to that crying act of national sin, and to illustrate the cunning policy of Rome in its negotiations with the Government. The Romish bishops, more effectually to secure their objects, are divided into two classes. One class affect considerable meekness, headed by Dr. Murray; another assume all the haughty bigotry of Thomas à Becket, and are represented by Dr. M'Hale. The one class meekly take grants from Government, the other denounce them and their authors. In point of fact, both parties understand each other perfectly well, and work as much in unison as a bass drum and a flute do in a concert of music. The apparent disparity, however, has tended to mystify and mislead the Government, and was lately even likely to outwit its authors. Mr. Anstey, in the Maynooth debate, stated that Dr. M'Hale had often denounced the Grant; innocently mistaking the growl of the mastiff for an unwillingness to take the bone. Instantly there is a muster of the whole troops of Bishops and Archbishops.

“A resolution was unanimously adopted, to the effect that the Board of Trustees of the College of Maynooth *had seen with surprise* a speech purporting to have been delivered by Mr. Anstey, member for Youghal, in the House of Commons, on the 16th instant, in which the following statement appeared:—‘It was notorious that there had not been an annual assembly of Roman Catholic Bishops at Maynooth for many years past—he might almost say, ever since the passing of the Emancipation Act—at which some prelate had not endeavoured to obtain from his assembled brethren a vote against the Maynooth Grant. Dr. M'Hale had taken that course annually—he (Mr. Anstey) had the fact from his own lips—and a very large minority of the Roman Catholic bishops had invariably voted with him.’ The resolution of the Board proceeds to declare, *in the most explicit terms, that this statement is altogether groundless, inasmuch as no motion against the Maynooth Grant, or any suggestion to that effect, had been made on any occasion, at any meeting of the Board at Maynooth, or at any meeting of the Irish Catholic prelates, either before, or subsequent to, the Emancipation Act.*”

Mr. Anstey, however, returns again to the subject in the House of Commons, and says, “that previous, at least, to the passing of the Act of 1845, *various attempts had been made, and made in vain, by Dr. M'Hale and a section of the prelates in Ireland, with a view to the abolition of the Maynooth Grant;*” and

in the leading organ of the Irish prelates the old bullying tone is again resumed. In the *Tablet*, June 28, the following passage occurs in regard to the Maynooth Grant and the recent division :—

“ We would not have advised any member of Parliament, Catholic or Protestant, to vote against the Grant, because to do so would be simply unjust. But the thing being done—if it had been done—*should have been greeted by us with the most unfeigned satisfaction and delight*. Indeed, for our part, the House of Commons give us the most unmixed satisfaction when it takes upon itself to fill up the measure of its recent follies and offences by robbing Maynooth of the entire annual grant, and turning the whole establishment adrift to depend for its support upon the people of Ireland, the Church of God, and the Providence of the Almighty.”

Unless this be merely a sample of that “speaking lies in hypocrisy,” which is a characteristic feature of the Man of Sin, it would appear that by a very easy process all parties could be satisfied on this subject. At present all are dissatisfied—the Protestants who pay the money, and the Papists, with their usual ingratitude, who receive it. But “turn the whole establishment adrift,” and the Protestants, we can certify, will exult with all their hearts, whilst the Papists, it seems, will “greet” the movement “with the most unfeigned satisfaction and delight.” Let Lord John Russell therefore say we by all means try the experiment at once, and be done for ever with the present enormous folly.

COLLEGE OF THE PROPAGANDA AT ROME.

PROTESTANTS in general seem to have little conception of the gigantic machinery employed by Rome in securing her objects. The following outline of the nature and objects of the Propaganda may be instructive to some of them :—

“ This celebrated educational establishment is situated at the southern extremity of the Piazza di Spagna, in the centre of the most fashionable quarter of Rome.

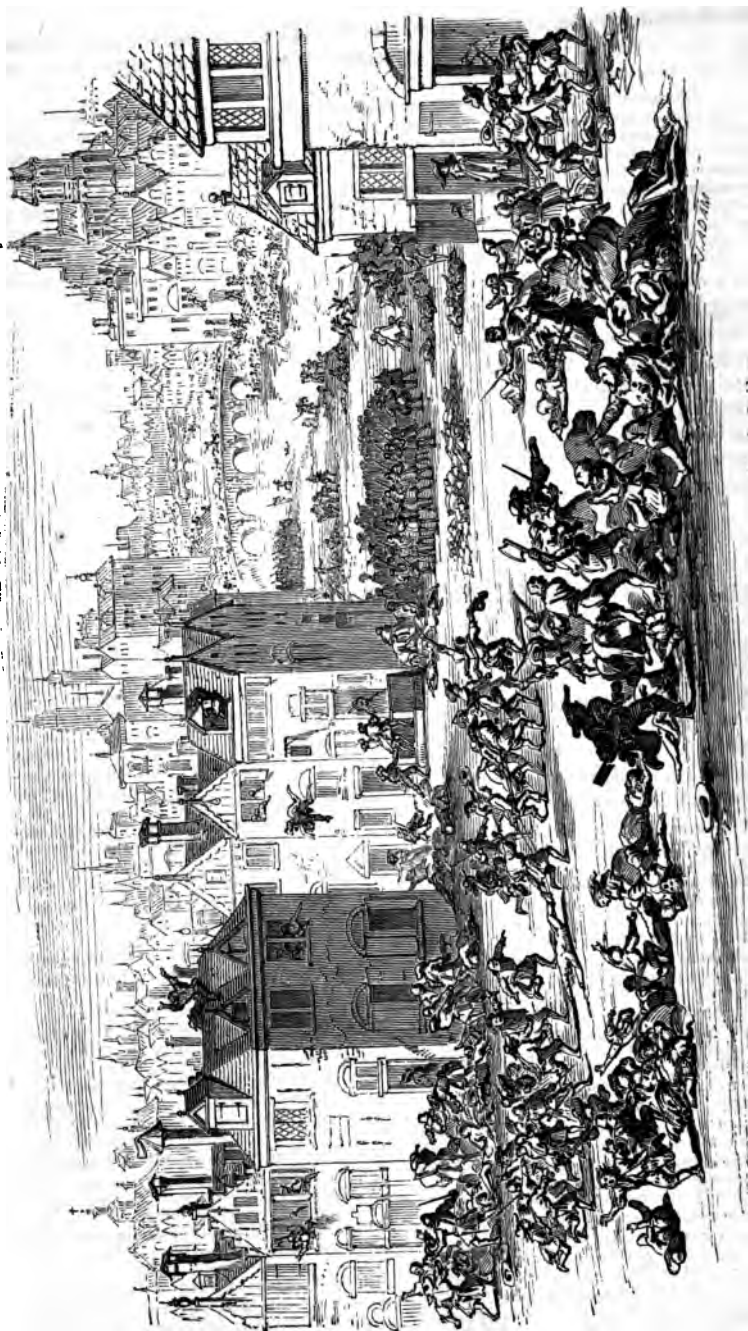
“ Its object is to educate students of every country, complexion, and language, on the habitable globe, for the service of the altar, in their own countries respectively, and for the propagation of the Roman Catholic faith, by preaching and teaching its dogmas and doctrines as missionaries amongst their own countrymen. In its classes are to be found, accordingly, Chinese, Hindoos, Negroes, Abyssinians, natives of Pegu, of Siam, and other remote parts of Asia and Africa, inhabitants of the different countries of South America, of the United States, and of Europe; and while these youths cultivate a perfect knowledge of their own native tongues and their idioms, together with the Latin and the Italian, the languages of the class-room, their education comprises also the various branches of learning which constitute the literary training of the Roman Catholic priesthood, viz., the learned languages, logic, physical and moral science, history, metaphysics, theology, and the Scriptures.

“ The occasion when the polyglot charac-

ter of the College can be best observed and understood is furnished by the annual Epiphany examination of the students, when one from each of the countries represented at the College is selected to display his proficiency in the public Examination Hall, in presence of a numerous assemblage of Cardinals, Professors, dignitaries, and any respectable visitors, foreign or native, who may choose to go and witness the extraordinary spectacle of forty or fifty different languages being spoken successively, by youths of as many different nations, dressed for the occasion in their native costume, and exhibiting every hue and variety of the human countenance.

“ Amongst the languages to be perpetually heard within the walls of the Propaganda are the Hebrew, the Chaldean, (ancient and modern,) the Armenian, (ancient and modern,) the Samaritan, the Syriac, the Arabic, the Persian, the Turkish, the Kourdish, ancient and modern Greek, Latin, Italian, Maltese, Coptic, Ethiopian, Chinese, (several dialects;) various other dialects of India, Asia, and Africa, such as the Hindustani, the Pegu, the Siamese, the Sanscrit, the Georgian, &c.; the tongues of Europe, viz., English, French, Spanish, Portuguese, Polish, Bulgarian, Russ, the Irish, and other branches of the ancient Celtic, &c.

“ The College dress of the students is a long black gown, like the *soutane* of the Roman Catholic priesthood, distinguished, however, from the *soutane*, by two strips of scarlet down the front—a remnant of ancient costume, recalling the *latus clavus* of the patri- cians, and the noble youth of Pagan Rome.”



The Bartholomew Massacre at Paris, anno 1572. From an etching by Luit ken.

THE BARTHOLOMEW MASSAORE.

CHAPTER I.—THE PREPARATIONS.

ON the 18th of August 1572, the front of the Church of Notre Dame at Paris presented a lively and unwonted spectacle. On a lofty stage, two stories high, adorned with tapestry, and protected by a stout palisade from the crowds assembled around it, there stood arrayed in gay attire the representatives of the royalty, the nobility, and the chivalry of France. On the one hand might be seen Charles IX.—the sensual, the heartless, the perfidious sovereign—the slave of his lusts, and the tool of his queen-mother. By his side stands that mother, the infamous Catherine de Medicis, who might have served our dramatist as a fit model for his Lady Macbeth, having a heart black as hers with ambition, malice, and revenge, a she-wolf for cruelty, and a serpent for subtlety—boundless in her desires, and reckless in her means of gratifying them; and yet, like some other monsters of iniquity, the dupe of superstition. Near these personages is the dark and malignant Duke of Guise, burning with a desire to avenge some personal grudge against Coligni, and to slake his bigoted rage in the blood of his Protestant fellow-countrymen—the ambitious princes of Lorraine, and other princes of the blood. But what renders the spectacle so extraordinary in the eyes of the gaping crowd is, that on the other side of that platform stands Henry, the young King of Navarre, the brave old Admiral Coligni, the Count de la Rochefoucauld, and many other leaders of the Hugonot or Protestant party, who had so lately been involved in a bloody strife for their religious liberties with those very men whom they now meet, with apparent confidence, amidst all the gaieties of a courtly scene, and by whom they are now entertained with princely munificence.

This goodly company has assembled to celebrate the nuptials of the King of Navarre and Margaret of Valois, the sister of the King of France. The dispensation of the Pope has been obtained to sanction the marriage of a Catholic Princess with an heretical king—a union which, with consummate duplicity, the Court has devised for the purpose of entrapping the chiefs of the Protestant party, by representing it as the bond of peace between the contending parties. And now, before the ceremony is performed, high mass is celebrated within the cathedral. The Protestant nobles, in whose eyes this service was pure idolatry, are walking in the nave of the building, surveying the colours taken at the battle of Moncontour, as they hang from the lofty vault above them. "These must be taken down now," said Coligni, "and give place to others more worthy of the place." He referred to the trophies he expected to win from the Spaniards. Philip of Spain was now ravaging the low countries, inflicting unheard of cruelties on the Protestants; and among other stratagems to wile the cautious old soldier from his seat at Chatillon, Charles had bribed him with the prospect of employing him in a campaign in Flanders, which would at once extend the glory of his country, and rescue his brethren from oppression. At length, the Reformed are summoned to witness the nuptials. The usual question is put to the King of Navarre, who answers it in the affirmative; but when the Princess Margaret is asked if she would have him for her husband, she remains silent. The question is repeated with no better success; the match, it appears, was against her heart; she would have preferred the Duke of Guise. Charles, however, impatient at everything that threatened to thwart his designs, raises his hand furtively behind his sister,

and forcibly pressing down her head, the movement is interpreted into consent. and the ceremony is concluded.

Meanwhile, every method is taken by the perfidious Court to lull suspicion in the minds of the Protestant leaders. Troops must be introduced into the city to execute the nefarious plot; but for this Charles finds various pretexts. Taking Coligni aside, with every demonstration of sincere friendship, "My dear father," he said, "you know you promised not to insult the Guises, and they have given me their word to treat you with all due respect. I can trust your word, but I have no dependence to place upon theirs. They are a proud audacious set; they have come here on the pretence of my sister's marriage, but they have a number of armed retainers with them, and only seek an occasion of quarrel to fall on you. Now, if you agree with me, I think our best plan is to introduce the regiment of the guards, with such and such captains, (mentioning some names which he knew were not suspected by Coligni,) and thus, if there should be any attempt at tumult, we will be able to put them down. I would be in despair were any injury to befall you." It has been said that the Admiral was forewarned not to trust Charles or his mother; but that, with his wonted magnanimity, he replied that he would rather be dragged through the streets of Paris than renew the horrors of civil war.

No sooner had the troops entered Paris, than Charles gave the Duke of Guise his commission to execute the plot which had been arranged. The chiefs of the conspiracy met to concert their proceedings. French writers have remarked that, among the seven persons who formed this diabolical conclave, and who have affixed such an indelible stain on their country, four, including the queen-mother, were Italians. It was agreed that the first step should be the assassination of Admiral Coligni. This, it was presumed, would be ascribed to the personal hatred of Guise; and the Hugonots, who would likely seek to avenge the death of their leader, might then be consigned to indiscriminate slaughter. This, again, might furnish a fair pretext for extending the massacre to other parts of France, where the Protestants, trusting to the fair promises of the Court, had been induced to lay down their arms and surrender their fortified cities. Indeed, the evidence produced by Sully, the great historian, goes far to shew that a deep plot had been laid between the Pope, France, and the house of Austria, to effect a general extermination of Protestants, beginning at Paris. The result, at least, proved the sagacity of Sully's father, who said he foresaw that if this fatal marriage took place, "the wedding-favours would be blood-red."

CHAPTER II.—THE ASSASSINATION.

Louvier de Maurevel was one of those unprincipled ruffians who, in times of civil war, are so often cast up into notice from the refuse of society. Having treacherously murdered his master, M. de Muy, under circumstances of peculiar atrocity, he became known as "the king's butcher," and was so detested by his companions in arms, that he was ordered to stay at home. Such was the person whom the Duke of Guise selected as the executioner of his vengeance on the Admiral. The plan which he adopted so closely resembles that taken a short time before in Scotland by Hamilton of Bothwell-haugh, the assassin of the Good Regent Murray, that we may almost suppose the one villain copied from the other. Planting himself at the window of a small house in the vicinity of the Louvre, concealed by a torn curtain, and muffled up in rags, the assassin, armed with an arquebuse, kept himself on the

watch for his victim for three days. At last, on Friday the 22d of August, he observed the Admiral walking on foot from the Louvre, reading a letter. He fired, and immediately mounting a Spanish horse, which was kept ready for him at the garden gate behind the house, he escaped from pursuit. The Admiral was struck by two balls, one of which carried off the forefinger of the right hand, and the other shattered his left shoulder. He was able to walk home with pain and difficulty. On hearing of the event, Charles hastened to the lodgings of the wounded hero, accompanied by Catherine, and a numerous body of courtiers. He affected to be in an agony of grief at the sufferings of his venerable father; and storming with rage at the perpetrators of the crime, he swore the most horrible oaths to be avenged on them. The good old man, apprehending the speedy approach of death, said he would leave his enemies to the disposal of God; and turning to the ministers who were comforting him, he whispered, "These wounds are sweet to me, as for the name of God; pray with me that he would strengthen me to bear them."

Alarmed by this event, the Protestant chiefs hold consultations together, and some, whose suspicions were now fully confirmed, counsel an immediate retreat from the city. But the physicians pronounce the removal of Coligni to be impossible. Meanwhile, the royal conspirators, disconcerted at the result of the attempt on the life of Coligni, and finding that dissimulation cannot avail them much longer, resolve on carrying their purpose into immediate execution. It is Saturday night, the 23d. The king at length gives his consent that next day the whole of the Reformed be involved in one promiscuous carnage, at the same time adding, with his customary oath, "By G—d's death! since it must be done, see that not one escapes to reproach me." The Duke of Guise is appointed to direct the inhuman slaughter. He insists on the King of Navarre and the Prince of Condé being included in it, but is overruled. Orders are given under the king's name to keep two thousand burgesses in arms, ready for action; and to distinguish them in the darkness of night as true Catholics, they are directed to wear a shirt sleeve on their left arm, and a *white cross* on their hats. The fatal signal is to be given at midnight by sounding the great bell of the palace.

CHAPTER III.—THE MASSACRE.

At midnight, Catherine de Medicis descended to the king's chamber. She found him, as she suspected, beginning to waver in his resolution. He had not yet issued the fatal mandate. More profligate than fanatical—more vain and reckless than deliberately malicious—his better feelings shrunk from the dénouement of the horrible plot which had been matured around him, and which was now to be executed in his name. The queen-mother told him that all was ready—that the moment was now come for cutting off a gangrened member which threatened the whole body—that in this case pity would be cruelty;—and she wound up her maternal admonitions by a cutting insinuation of cowardice. This settled the point; the vanity of the weak prince took fire immediately, and he ordered them to commence the work. At half-past twelve on the morning of Sabbath, the 24th of August, the festival day of St. Bartholomew, the bell of the palace was sounded. The streets were immediately filled with soldiers—lights appeared at the windows—and an interval of hollow muttering was succeeded by a frightful tumult.

The first place to which the Duke of Guise flew, with some three hundred soldiers, was the house of Coligni. The guards were speedily slaughtered, and

a villain named Besme, rushing up stairs, found the brave old soldier on his knees, engaged in prayer. "Art thou Coligni?" he said. "Young man," he answered, "respect these grey hairs; I am." Besme replied to this appeal by plunging his sword in the old man's breast. "Is it done?" roared the Duke of Guise from below. "It is," said Besme. "Let us see the body, then!" It was thrown from the window. The bastard of Angouleme having wiped the face with a handkerchief, to ascertain if it was indeed Coligni, kicked him several times with his foot on the belly. "Come along, friends," he cried; "let us finish our job: it is the king's orders."

Proceeding from house to house, wherever they could find any of the Hugonot lords or leaders, they butchered them on the spot. Some of these made most miraculous escapes. One young gentleman, covered with the blood of his father and brother who were killed beside him on the same bed, was left for dead; in this fearful state he lay motionless, till, appealing to the sympathies of one who came to strip the slain, he was saved. Another, who had concealed himself among some hay, was supported for several days by a hen which regularly deposited an egg near the spot where he lay. These, however, were the exceptions. The great body of the Protestant nobles, including some of their most illustrious officers, were mercilessly slain. The Count de la Rochefoucauld had been engaged in play the previous evening with the king, who, having been beaten, playfully threatened that he would come and whip him during the night. On being called to get up in the king's name, the young nobleman, thinking it was a royal frolic, rose up laughing to receive his death-blow. Many persons of literary and legal eminence, such as Lomenie, Secretary of State, the historian La Place, and Peter Ramus, professor of philosophy, were massacred by the burgesses. Children might be seen dragging the bodies of the most notable Protestants through the streets, and then throwing them into the river. That of Coligni, after being thus dragged, was hanged on a gibbet; while his head was sent as a grateful present to Philip of Spain,—others say to the Pope.

Meanwhile, the work of slaughter is going on among the common people. None of the Protestants think of making resistance. They are pursued in all directions, or brought out before their own doors, gathered like sheep into corners, and deliberately shot by the soldiers, or butchered by the armed citizens. The Dukes of France, the Princes of the blood, are among the most active in the scene of carnage. One of them, the Marshal de Tavannes, is heard constantly crying out to the people, "Bleed them, bleed them! the doctors say bleeding is as good in the month of August as in May!" The king himself, now that the massacre has begun, shews a childish, or it may have been a drunken pleasure in the excitement of the scene. He is heard crying, "Kill, kill!" and is seen practising on the flying Hugonots with a hunting gun, from a window of the palace!

Three whole days has blood flowed through the streets of Paris; three whole days have the shrieks of murdered victims been heard from all quarters of the guilty city; and now the river is choked up by the heaps of corpses that have been thrown into it. Two thousand have fallen the first day; on the third day, the list has mounted up to ten thousand. But the massacre has not been confined to Paris. The bloody banquet is extended to the principal towns of France. The total number who fell during this massacre has been estimated by De Thou at thirty thousand, by Sully at sixty-six thousand, and by Perefixe, a Popish historian, at a hundred thousand!

CHAPTER IV.—THE REJOICINGS AT ROME.

The knell of this atrocious massacre was soon heard over the whole of Europe. It awakened very different sensations. Protestant nations were struck with horror. The Swiss Churches appointed a day of general fasting, to be repeated on the fatal day every year. The Princes of Germany and the North were at no pains to conceal their detestation of the abominable deed. The French ambassador, on being presented to the English Court, found it clothed in deep mourning, and was received in solemn silence. In Scotland, John Knox, though near the close of his life, summoned up his remaining strength, and denounced from the pulpit, "that cruel murderer and false traitor, the King of France;" predicting that his name would remain an execration to posterity, and that none of his family would enjoy the kingdom in peace. Even in France, the mass of the inhabitants, who had not adopted the fanatical principles of the Court, were thoroughly ashamed of the brutal transaction. Orsini, the Papal legate, who had been sent from Rome to congratulate the king on this "heroic action," and to make the best of the victory by compelling the whole kingdom to submit to the decrees of the Council of Trent, found, on proceeding to Paris, no signs of triumph, and was seriously advised by the ministers of the Crown to hold his peace. Charles himself, though he, at first, avowed before Parliament that "the deed was done by his orders," was now anxious to disclaim it, and throw the blame upon others.

Very different were the feelings experienced and evinced at Rome. There the news of the massacre were received with unrestrained joy and delight. The Pope immediately repaired, along with the Sacred College of Cardinals, to the Church of St. Mark, to return solemn thanks to God for this singular favour to the Holy See and to Christendom. A universal Jubilee was proclaimed by his authority;* the guns of St. Angelo were discharged, and bonfires lighted in the streets. In fine, to perpetuate the memory of "this holy and blessed action," the Pope ordered a medal to be struck in his own mint, with his own head on the one side, and on the other a rude representation of the massacre, with an angel brandishing a sword, and bearing the inscription *Hugonotorum Strages*—"The Slaughter of the Hugonots." The existence of this medal serves to remind us that, as Rome has never repented of this wickedness, but attempts still to deny or to palliate it, we may lay our account, as soon as power and opportunity is granted, with another St. Bartholomew.

The medal from which our woodcut is exactly copied was purchased at the *Pope's Mint at Rome in January 1829*, by Alex. Thomson, Esq. of Banchory.



* The Papal bull for the jubilee may be seen in Strype's *Life of Archbishop Parker*. Append. No. 68, p. 108.

THE EXETER SYNOD.

VARIOUS reasons have been assigned for the holding of an Episcopal Synod recently at Exeter, and high praise has in some quarters been bestowed on the Bishop, at least for courage and determination in connexion with that affair. We confess that we are not disposed to take so favourable a view of the matter. The Bishop was rather in an awkward predicament in consequence of the unfavourable decision of the Gorham case. Courts, whose authority he was bound to acknowledge and respect, had finally determined that no minister of the Church of England was bound to hold the Popish signment of baptismal regeneration, and Mr. Gorham, in defiance of all the puny thunders of Dr. Philpotts, had been duly inducted into his parish. What was the crest-fallen Bishop to do? Renounce his heresy and study "the way of God more perfectly?" This was hardly to be expected. Abandon his bishopric, and all the comfortable odds and ends of temporal advantage connected therewith? This was at least as unlikely. But, in true Popish style, he determined to adhere both to his bishopric and his heresy; and the happy idea of a Synod seems to have occurred as a means of covering his retreat and throwing dust in the eyes of the public. No man knows better than Dr. Philpotts that the decisions of such a Synod are of no value whatever in opposition to the declared law of the Church of England.

The whole affair, however, is eminently illustrative of the spirit of the Tractarian party. The declaration adopted by the Synod commences as follows:—

"Adverting to the circumstances of the time in which we are called to minister in this Reformed portion of the Church of Christ, we deem it necessary to declare our firm and immovable adherence to that great article of the faith—*'One Baptism for the Remission of Sins,'* affirming it as it is authoritatively set forth in the Nicene Creed by the II. (Ecumenical) Council, has since been held by the Catholic Church in all ages, and is taught unequivocally by our own Church in its authorized formularies, especially in the offices of baptism, and in the Catechism; and we are the rather induced to make this declaration, because we hope that many who are now divided from us may be brought to agreement by thus knowing the real meaning and extent of the doctrine which we hold.

"Therefore we declare that—

"1. Acknowledging '*one baptism for the remission of sins,*' we hold as of faith, that persons duly baptized (and being adults, with fit qualification) are not only baptized once for all, but also are baptized with the one true baptism of him who '*baptizeth with the Holy Ghost,*' and who thus making us to be '*born again of water and of the Spirit,*' delivers us thereby from the guilt of all past sins, original and actual, and from the bondage to which we should else be subject, as he afterwards gives forgiveness of all sins committed after baptism on the terms of the baptismal covenant—contrition of heart and newness of life."

Now, here is Popery of the rankest kind, both in its essential principles and in its mode of establishing them. That baptism, however administered, conveys the remission of sins, is a principle lying at the root of many of the worst corruptions of the Papacy, but deriving no countenance from the Word of God. Nay, the case of Simon Magus, who, after baptism administered in the most apostolic way, was "still in the gall of bitterness and bond of iniquity," proves, beyond a doubt, that such a doctrine was repudiated by the Apostles. And, accordingly, it is remarkable that the Exeter Convocation does not attempt to prove its dogma by Scripture. When we speak of a "great article of the faith," we surely ought to mean some principle found in the inspired Oracles of God. Instead of this it is some old human creed alone that is referred to. What is this better than Popery? And therefore although we think it better upon the whole that truly evangelical ministers took no part in the Exeter meet-

ing, we really could have wished that some man of energy had been present to scatter the counsels of such a den of owls, by our good old Scotch demand, "*Rax* me the Bible."

Equally weak, helpless, and even mean seems the protest of this Synod against the encroachments of Popery. Hear what they say:—

"Whereas the recent pretended appointment of sees in England, and particularly of the see of Plymouth, by the Bishop of Rome—contrary to the second canon of the second General Council of Constantinople—has been manifestly designed to erect the said Separatists into a Church, in opposition to the true Catholic Church in England, by nominating sees without the concurrence of the metropolitan—for the so-called metropolitan Archbishop of Westminster is no metropolitan, having been set up contrary to ancient custom, and to the sixth canon of Nice, in evident violation of the old metropolitan sees of England.

"For all these reasons we, the bishop and clergy of the diocese of Exeter aforesaid, do hereby declare that the said appointment of a see of Plymouth by the Bishop of Rome, being contrary to the canons of the Catholic Church, is manifestly schismatical and void; that it sets up altar against altar in our said diocese, and usurps the primacy of England."

The basis upon which this protest proceeds is not the ground of Protestantism in any form, but the poor assertion that the whole framework of Christianity is already established in England, upon as good a model as that of the Pope, and that, therefore, any additional apparatus from Rome is unnecessary and "schismatical." But then, unfortunately, Popery does not admit this. The Bishop of Exeter may desire to hang on by the skirts of the "Mother of Harlots," but she will not acknowledge him, notwithstanding all his courtesy, for anything but a heretic. And were he to join Popery tomorrow, he would require to be ordained over again as a mere layman,—as Archdeacon Manning and others have been. To talk of schism, therefore, is mere folly, for Rome will talk more loudly in the same strain; and besides, on this footing, how is the Reformation itself to be defended? Who were the schismatics then? Who "set up altar against altar" at that period? In short, this mode of reasoning is utterly weak and inconclusive, and is eminently fitted—we had almost said designed—to make over the argument into the hands of Rome. On no ground can Popery be resisted, or our ancestors defended, but on the ground that Rome is Antichrist, the Man of Sin, and Son of Perdition.

THE BLIGHT OF POPERY.

WHEN an enlightened traveller passes from the domains of Protestantism to those of the Romish Church, he immediately perceives that he has entered upon a strange territory, over which a base and gloomy genius seems to preside. The mental, moral, and social aspect of mankind are in many respects changed. A blight shrivels up the buddings of intellectual vigour, a barren selfishness blasts the healthfulness of moral feeling, and dark suspicion lowers over every face and destroys the blithesome play of animating spirit. Signs of a degrading superstition force themselves upon the attention at every turn. Images of virgins and other tutelar saints appear to demand the homage of those who pass along the streets; whilst the churches and their gaudy shrines are decked with the costly gifts of servile worshippers. We do not wonder that the Romanist can hardly attain to any spiritual views and feelings of religion amidst this grossness of creature-worship, which materializes the perceptions of the soul, and prevents its realizing the feeling of an omnipresent Deity. The spiritual senses are effectually blunted, and

grovelling images destroy the purity of worship, and humanize those affections which ought to be divine. Every feature of Christianity is presented to the people in a debased form, which reacts upon their minds, and makes their ideas of religion mean and carnal.

The public streets swarm with clergy and soldiers, in their respective uniforms, as parasites of a despotism which controls the liberty of thought and action. The ubiquitous priests and monks furnish a constant memento that conscience is under the yoke, and that no freedom of judgment is allowed. The armed police announce that a watch is placed over every movement, that speech must be restrained, and that the press is under strict censorship. The development of mind is thus painfully cramped, and the range of mental acquirements is contracted within a narrow compass. Genius languishes, thought refuses to soar, and the intellectual faculties are forbidden to expatiate. The arts of painting and sculpture may flourish, for these do not require a proficiency in mental culture; and the poesy of love and of nature's beauties may be warbled in the melting pathos of a melodious voice, or be set to the strings of the light guitar; but manly emotions are checked, and sensual desires occupy the place of virtuous affections. It is a withering of the soul, and of all that active soul is wont to produce. But the powers of human nature cannot be altogether repressed; and when checked in one direction they will expand in another; when prevented from following after what is noble and excellent, they will infallibly pursue what is sordid and vicious. The ever active sap of the mind will cause its branches to spread downwards, if they cannot rise upwards; and when forbidden to become a shelter for the feathered tribe of heaven, they will grovel along the soil, and be the habitation of creeping insects and unclean reptiles.

Whence is this blight of the soul throughout the regions of Popery? What evil genius has spread a sombre mantle of sin and folly over some of the fairest specimens of human nature? Why do the most highly favoured countries, with fruitful soil and genial climate, produce a dwarfish type of human mind and civil prosperity? Where the breezes are laden with aromatic odours, and the zephyrs waft a delicious perfume from vineyards and olive-grounds; and where groves of oranges and myrtles delight with their beauty and regale with their fragrance—why is there a repulsive feeling towards the haunts of men, an instinctive retiring from the habitation of nature's lord and the masterpiece of creation? There may, indeed, be magnificent palaces of marble and splendid dwellings of some wealthy nobles; and gay processions and fancy balls, and theatrical entertainments may strive to divert a part of the population; but these are deceptive exhibitions of unsatisfying pleasure, public masquerades of happiness, the poesy of earthly joy, the gaudy dress of a diseased body and an aching heart.

A religion which comes from heaven should elevate the mind of man, purify his heart, refine his morals, and fill him with peace and virtuous joy. Wherever such a religion can gain the predominance, and overcome worldly hinderances to its ascendancy, it should greatly ameliorate the condition of a people, and produce the semblance of an earthly paradise. Popery has ruled in Italy and other places to its heart's content. It has pervaded the State and the Church with the entire vigour of its genius; its institutions have been promoted to their full extent; it has

reigned paramount over the minds and hearts of the people; it has vanquished every opponent, suppressed every contradicting opinion, and obtained perfect obedience to all its dogmas. It has leavened the whole mass of society, has moulded every form of law and polity after its own wish, and has had the full play of its powers, with liberty to carry out all its measures. If the reign of Popery were a blessing, if its effects were salutary, if its influences were pure and humanizing, Italy would long ago have been the garden of the Lord, an Eden of peace and prosperity, a refuge from the woes of a cursed world, a specimen of what the grace of God can do in renovating guilty and depraved humanity. With all its advantages of climate and situation, with mental endowments of a superior character, with the noble spirit of ancient Rome, and with splendid relics of ancestral worth and genius, nothing was wanting but all-diffusive grace to make Italy the admiration and envy of the Christian world. Popery had this opportunity without any hinderance, but has failed to accomplish the desired purpose. It has been weighed in the balances, and found wanting.

With the advancement of popish power and influence there has always been a retrograde movement in virtue and civilisation. The moral and social aspect of the people is more unpromising than in the days of heathenism. Intellect has become dwarfish, enterprise languishes, trade fails, poverty and rags abound, the streets swarm with beggars, filth and meanness prevail, indolence and vice are depicted in the countenance, profligates flaunt about without any apparent sense of shame. Could one of the old Roman worthies rise from his tomb, and gaze from the dilapidated capitol upon the city of his pride and devotion, and take a survey of the altered manners and habits of its once noble people, he would shed warm tears of sorrow over its departed greatness, and wonder what fell demon had blighted its glory, depraved its inhabitants, and prostrated its manhood into second childishness. Spain, Portugal, and other lands where Popery has been all-prevalent, would tell the same tale of moral and civil degradation. A comparison of the Romish and Protestant cantons of Switzerland, or of the northern and southern counties of Ireland, would attest the same melancholy truth.

We are prepared to shew, that not only is this baneful influence of Romanism an undeniable *fact*, but that it is a *necessary consequence* of this religious system. The very principles of Popery, since it reached the zenith of its power, and obtained a perfect organization, are such as must work for evil to the mass of a population. As its power rises, the people must fall. It is in direct antagonism to the free and healthful play of the human faculties, to mental enlightenment, to civil progression, to social worth and domestic happiness. It is not from an accidental failure of Roman counsels that these countries have receded in the scale of civilisation, nor from an outward pressure of foreign hostility, nor from any national calamity having befallen them; it is the necessary fruit of a corrupt and heartless system of priestcraft, which shrinks from no means to accomplish its ambitious purposes, and which is willing to sit enthroned upon the wrecks of humanity, provided it can achieve its own aggrandizement, and fill itself with the spoils of passive adherents.

POPISH MALICE AGAINST GOSPEL PREACHING.

It can never be too often repeated that Popery is not a religion, and is never called one in Scripture, but is a device of Satan for resisting and thwarting the cause of God. This real essence of its character, however, Popery is at great pains to conceal, and it is only occasionally that a proper view of "the beast" can be obtained. The most effectual way of discovering its true spirit is to give any of its adherents a copy of the Word of God, or to propose any plan by which its blinded votaries may possibly hear the Gospel. Such a plan has, it seems, been proposed in Glasgow, by some zealous ministers of various denominations. Deploring the awful heathenism which abounds in that great city, they have begun, like their Divine Master and His Apostles, to preach the Gospel in the streets and "chief places of concourse." If it had been merely to hold up idolatrous rags and rotten bones to the gaze of the ignorant—if they had only proposed to open before the multitude a Popish show-box, with an idol of bread, their conduct would have been highly laudable; but to do what Peter and Paul did, to the eminent danger of Popish fraud and imposture, is more than Popery can bear, and hence the following article in their accredited journal, the *Glasgow Free Press*, June 28, 1851:—

"The Glasgow *Saturnalia* may be said to have already commenced; and if the working population around us cannot boast of any great amount of liberty, equality, or happiness, they enjoy at all events a very fair share of pleasure, amusement, and diversion. *A wise Government, whether local or imperial, will always encourage popular relaxations of this kind; for it is clear that political or social discontent can never be mischievously fermented amongst such determined and abandoned votaries of pastime.* Without at all pledging ourselves, however, to the morality of this doctrine, *we confess we regard with signal disfavour any attempt to divert the Fair from its legitimate objects of fun and frolic,* and especially to make it an arena for polemical mountebanks to excite religious quarrels and animosities in, by the propagation of their evangelical nostrums. It would seem that in Glasgow there is in constant readiness, and slightly held in leash, *a pack of gloomy and ferocious misanthropes*, who await with savage restlessness every occasion of public rejoicing, that they may rush out upon the multitude with howling imprecations on this world, and furious, if not false, forebodings of the world to come. Amongst these the renowned Dr. Buchanan, of Free Kirk notoriety, may be said to be the most rabid, as he is the first to discover the human slot, and to give tongue 'when the game is in view.' The haunts of men are the favourite resorts of our modern evangelists, who, seemingly afraid to be alone with God and their own consciences, rush headlong into the midst of the most profligate assemblages, as if they experienced a horrible relief in finding worse Christians, apparently, than themselves.

"We are led to indulge in these reflections by the announcement that Dr. Buchanan and some minor satellites have resolved to avail themselves of the period of the Fair for a series of open air preachings—one in front of the Jail, another in the old Wynd, and a third opposite to the Infirmary—where it is proposed, from time to time, to indulge in the usual insulting and blasphemous abuse of the Holy Catholic religion. If it be true that '*coming events cast their shadows before,*' the rev. gentleman who has chosen with so much temerity the front of the Jail as the scene of his performances, need hardly be at the expense of a new platform for his moral or spiritual exhortations. The 'front of the Jail' is a time-honoured locality for pointing morals, where even the most eloquent and admired precepts are infinitely less forcible than the personal 'example' of the chief performers."

The article proceeds in a similar strain of malevolent abuse, and really throws curious light on the secret policy of Popery. Let any one who knows the real nature of those scenes of drunkenness and debauchery which are characteristic of a Glasgow fair, and indeed of all great fairs, read again the sentence,—"*A wise government, whether local or imperial, will always encourage popular relaxations of this kind;*" and this because wretches steeped in vice are incapable of liberty, and must, in the nature of things, be slaves both to priests and tyrants. This is the true English of the sentence, and the true spirit in which government is managed in all Popish countries. Let our readers understand, therefore, what the common people may expect from the "mother of

harlots" if ever she gets the upper hand in Britain. Here is the "Book of Sports" with a vengeance. A pretty contrast this to the doctrine of temperance preached by Father Matthew when another purpose is to be served by the infallible Church. But it may teach all Protestants, that unless they begin at once they will find Popery their fiercest and most unscrupulous enemy in all attempts to evangelize the masses. "Anything but the Gospel" is her motto. Popery, in fact, drenches men in crime and debauchery, that it may make a harvest out of their after confessions and penances. Hence it is justly called the "Man of Sin." Like the glazier who was found breaking windows on a Queen's birth-night in the "way of trade," Popery grins over the debaucheries of men as over the seed-time of a future harvest in the confessional. She is the seven more wicked spirits of Scripture, leaving the last end of men worse than the first. Hence the crime and beggary of all Popish countries. A plunge into vice, or, as this Popish writer calls it, into "fun and frolic," alternated with wasting penances, gradually reduces the wretched victims of the Papacy to that abject state of moral and physical degradation which is so peculiar to Italy and all purely Popish countries. It is surely high time that the people of this country were clearly comprehending that the progress of this pestiferous superstition would involve the destruction of all that is dear to us as men and Christians.

THE NEW ITALIAN CHURCH IN LONDON.

THE Pope has started a new project, viz., to erect an Italian church in London. Whether the orations of Gavazzi have frightened him—whether he is anxious, after the ordinary practice of the Jesuits, to have a company of observation to watch his British ecclesiastics, or whether he simply wishes to defy still more the Government and Protestants of Britain by ostentatiously doing that in London which he knows they cannot do at Rome, does not appear. Perhaps all these motives may have had weight. The following passage from the Pope's address embodies his own explanation:—

"To remove, therefore, from the Italians the danger of perversion, and to procure for them fitting means to keep themselves steadfast in the faith and persevering in the observance of Christian duties, the project has been approved by ecclesiastical authority of building a spacious church in the centre of London in a fine position, in one of the most majestic streets in the city, principally for the use of the Italians and thence of other foreigners, as well as of the natives. In this way there will be in the capital of the British empire a church Roman, not only in its faith and principle, but also in its rites, in its ceremonies, and in the practices of sound devotion; a church similar in its material construction to the ancient Christian temples; a church which at the express wish of the Holy Father will be dedicated to the Prince of the Apostles St. Peter; *a church which will be always governed by a congregation of Italian secular priests founded at Rome, that the Roman spirit may always influence the same*; a church in which no payment will be exacted for admission, but which will be freely open to all, and in which will be found confessors to confess in every language, and preachers to announce the divine word in the principal idioms of Europe; a church which will have annexed to it schools for both sexes, as well as a habitation for the clergy and other individuals employed in the service of the church and the schools."

The expression, "that the ROMAN SPIRIT MAY ALWAYS INFLUENCE THE SAME," is very significant. What is that spirit? A spirit of intolerable pride, deep cunning, unutterable falsehood, and the most malicious hatred of Christ and the Gospel. Such is the contemplated importation. And surely it is high time for Protestants to arouse themselves and to promote every measure by which the knowledge of the truth, as it is in Jesus, may be dif-

fused, both in Popish countries, amongst the expatriated emissaries of the Man of Sin in Britain, and amongst the multitudes of nominal Protestants that are sitting in darkness. The proceedings of the Pope may especially teach us a lesson in regard to the great moral and political importance of London.

POPERY IN INDIA.

A LETTER lately appeared in the *Tablet* from a priest at Lahore, in India, complaining loudly of the small sum given by the East India Company to the Popish priesthood. The following is an extract:—

"Total amount given by the Company, 960 rupees per month to all the Catholic clergy at large—that is equivalent to the monthly allowance of a Protestant chaplain alone! So a Catholic chaplain receives every month but just the allowance of the list writer, or barrack sergeant! What generosity! And yet, if through sickness the poor chaplain cannot perform his duties, he gets nothing. A Protestant chaplain, after a certain number of years, is allowed to get a pension. The Catholic chaplain is allowed to be a beggar. Not a pie in store for his past services! A Protestant minister, besides his fine pay, gets good quarters in the stations where he is to reside in. The priest has the ground to lie on, and yet the spot is sometimes a camp of quarrels. The Protestant minister has in his chapel everything provided by Government. The priest must get everything on the shillings of poor soldiery and wretched women! The Protestant chaplain can ask for leave, and go to the hills for the benefit of his health, without any fear for his allowance. The Catholic priest may leave if he please, but allowance is cut off. Is it not a fine joke, dear Sir? Truly, the Protestant rulers are very anxious the priests may be in India new Simon Stylites!

"HEALTH OF THE CLERGY.

- "F. Raphael is quite helpless.
- "F. Adeodatus is very old indeed.
- "F. McDonnell is about the same.
- "F. John Mary is a skeleton.

"F. Dotot does not differ much from F. John Mary.

"F. Angelo is very weak also.

"F. Bertrand is overpressed by business, and only now recovering from a severe sickness.

"F. Vincent has to strive with rheumatic pains.

"F. Michael Angelo has to complain of the same.

"So, very few indeed are in the enjoyment of perfect health. And yet every one must be at work in their own stations, where they have to live without any comfort, even without the consolation of seeing a priest more than once a year! F. Bertrand, at Peshawur, has not seen a clergyman for two years, and nobody can go and afford spiritual comfort to this most respected Father. He is too distant from his brothers, and they themselves had too much to do this year to be able to leave their respective stations."

From this it appears that the East India Company are copying the infatuated policy of the Government of this country, in giving their power to the Man of Sin, and that the Mystic Babylon, which sometimes in this country professes for a purpose to be in favour of the voluntary system in religion, sneers at the "shillings of the poor soldiery and wretched women" in India, and sighs after the "fine pay" and "good quarters" of the Established Church, when there is the least prospect of getting them. This is the true spirit of the system.

POPISH PRETENCES IN REFERENCE TO THE PRESENT EXOITEMENT.

It is curious to observe the cunning pretences of Popery, and how she tries to make her votaries believe that she is hated for her virtue, and not because she is the "Mother of Abominations." Every reader of history is aware that the confessional is a sink

of iniquity, and that every form of cheating is rampant in such countries as Italy and Spain. And yet let our readers peruse the following colour given to the struggle in a recent Popish paper:—

"We Catholics can understand how the

pious devotees who play these tricks must hate the confessional; and if it has ever crossed their minds, that the prevalence of the Papal religion in England means a cessation of these profitable practices, and restitution of the ill-gotten gains that have proceeded from them, it is easy to understand the frenzy of indignation against Pope and Cardinal with which the London shopkeepers, and amongst them the electors of Finsbury, must be animated.

"'No Papal Aggression,' roars the milkman; 'or,' (adds his conscience in a whisper,) 'I must give up squeezing horses' brains into my milk pail.'

"'No Papal Aggression,' roars the grocer; 'or I must bid adieu to sugar lice, stale tan, red ochre, soot, and coffin wood.'

"'No Papal Aggression,' roars the vendor of dried meats, 'or I must abandon the curing of horses' tongues.'

"'No Papal Aggression,' about the makers and vendors of mustard, pepper, and arrow-root; 'or we must shut our doors upon potato-starch, sago, wheat-flour, and turmeric, in these useful compositions.'

"'No Papal Aggression,' roars the baker, 'or I must cease to poison those who live by bread, and give full measure in my loaves.'

"'No Papal Aggression,' shout the brewer and the publican; down with the Pope and the confessional.

"And so on to the end of a much longer and more tedious litany than we have room for. Suffice it to say, that the outcry against Papal Aggression comes with the greatest warmth and acrimony from those whose character for common honesty in the practices of everyday life is at the lowest ebb, and who, in point of pecuniary profit, have most to lose by an abandonment of the practices of theft, to which they are habituated. In a word, the outcry of the London shopkeeper against the Priest, is like the bel-lowing of the gaol-bird against the policeman.

"A large number of petitions against Papal Aggression have been presented to the House of Commons, and the signatures to them have been duly counted and recorded by the committee of petitions. We wish it were possible to pursue this useful analysis one step further. We should very much like to have the petitioners classified into milkmen, grocers, bakers, &c., &c., according to the respective arts (and cheats) which they practise."

THE MARCHIONESS OF LOTHIAN A PAPIST.—The newspapers announce that, as usual, the extravagant Puseyism of the Marchioness of Lothian has ended in Popery. If many more of the aristocracy go over to Rome, strange questions will soon arise. On Popish principles, what right will they have to retain many of their properties? These properties were everlastingly consecrated at one time to the service of the Pope, and on Popish principles Papists ought not only at once to abandon them, but to go into white sheets for their sin in ever having had them at all. Popery still keeps a sharp look out after all this property. The keeper of one of our old abbeys used to say, that when Popish priests came to visit it they knew more of its former history than he did; and it is said that questions about church lands in England are often settled at Rome. Popery will be very meek so long as it is powerless. But let any considerable number of our infatuated aristocracy join its ranks, and of course give it political power, and we shall soon hear proposals which may

sound strange in some of their ears. The Lothian family was built up almost entirely on church lands.

GOVERNMENT SUPPORT OF POPERY.—Amongst many other places in and about London in which Popery is erecting mass-houses, Greenwich is one. Turning the Virgin Mary as usual to as large an account as possible, she is called, to please the old sailors of Greenwich, "Our Ladye, Star of the Sea." At "Weedon Barracks" she is called "Our Ladye of Victories." But what we wish to note especially at present is, that our Government is still giving its "power to the beast" in the form of donations of money, as appears from the following extract:—

"**CHURCH OF OUR LADYE, STAR OF THE SEA, CROOM'S HILL, GREENWICH.**—This church, lately erected by the zealous exertions of the worthy pastor, the Rev. R. North, and to be opened for Divine service in August, is now nearly completed. The site is the gift of the pastor. The late revered Bishop, the Right Rev. Dr. Griffiths, encouraged the undertaking by a handsome donation, and the Lords of the Admiralty presented £200 to the funds of the church, and this act of generosity on the part of a Protestant Government is recorded with gratitude."

HOW POPERY WILL DEAL WITH DISSENTERS.—A gentleman near Bristol was lately speaking to a Roman Catholic about the prospects of Popery. The gentleman remarked that even if the Church of England were passive, the Dissenters would prevent its triumph. "Put by the Church of England," said the Papist, "and leave us to deal with the Dissenters; we'd very soon make the vagabonds to preach to another tune than 'No Popery.'" It is well that the "vagabonds" should know this in time.

THE FOLLY OF TRANSUBSTANTIATION.—Dr. D'Aubigné, in a recent speech in London, told the following anecdote in regard to one of the French converts:—

"One of them was once discussing the subject of transubstantiation with a Romanist, who kept on repeating, 'This is my body.' Our humble friend pulled out his snuff-box, on which was a painting. 'What is that?' said he. 'It is a church.' 'Well, then, I will fetch you on Sunday morning at ten o'clock, that we may go there together and hear the Word of God.' 'You are laughing at me,' said the Romanist, 'go to the painting of your snuff-box!' 'Did you not say it was a church?' 'But did you not comprehend that I meant that it represented a church?' 'And you,' replied our friend, 'do you not comprehend that Christ meant, this represents my body!'"

THE LATE RICHARD L. SHEIL.—Our readers may not be aware that the late Mr. Sheil was denounced by the Papists before he left this for Italy. Their leading journal said—

"Of Sheil we need say nothing. His case has long been notorious to the world. He has sold his soul, as every one knows, for a good round market price. He has got an ambassadorship in pleasant Italy, where, amidst dissipation and such fiddling diletantism as suits his years, he can enjoy undisturbed (until the next outbreak) the wages of his guilt, and perform against the Pope such other acts of treachery as may be deemed a suitable equivalent for the well-feathered nest in which he lies warm and snug. To Sheil, undoubtedly, belongs the praise—which shall be given him most ungrudgingly—of having made better terms than all the other traitors for the disposal of his soul. Having sold the Church of God, and duly received his thirty pieces of silver, he is not such a fool as Judas Iscariot to feel remorse and despair, and to think of

returning the money. No. Deliberately and aforethought, for a long time, having laboured to earn the reward, like a man of sense he sits down to enjoy it and make the most of it, and leaves it to vulgar traitors to purchase ropes and shorten the pleasant interval which is all that he can call his own.

"And since in wailing
There's nought availing,
For death unfailing
Will strike the blow;
Then, for that reason,
And for the season,
Let us be merry
Before we go."

The simple ground of all this was, that he did not choose to go every insane length in favour of Popery. For this reason, all his past brilliant services were forgotten, and the most demoniacal malignity was breathed forth against him. We wish he may have got fair play in Florence—a place of daggers and poison. At all events, let a man be the most wicked wretch under the sun, Popery will canonize him if he does her work; if he hesitates for one moment she will persecute him to death, if she has the power.

SUCCESS OF THE PROTESTANT SCHOOLS IN CONNAUGHT.—We are happy to observe, from the following reference by Dr. M'Hale, that the schools in Connaught, supported by Dr. Edgar of Belfast, and by some of our excellent ladies in Edinburgh, are making decided progress. At a recent visitation it is said,—

"In his address on Thursday, his Grace took occasion to allude to the unhallowed system of proselytism which of late has been carried on in that and the neighbouring parishes. Amongst the most insidious of these snares might be enumerated the 'embroidery schools,' established in several parts of the locality, in which, under pretence of elevating the industrial habits of the rising female generation, their faith was tampered with. The Catholic clergy would be as anxious to benefit the poor as those pretended philanthropists could be, and they would shew their willingness to co-operate in every laudable work of the kind."

If Popery is "as anxious to benefit the poor" as Protestantism, the question is, why are its triumphs always marked by abounding filth, ignorance, and idleness?

THE BULWARK.

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PROTESTANT ORGANIZATION OF SCOTLAND.

POPERY is organizing her troops for a new struggle, and our readers may rest assured that they have only seen the beginning of the fight. In these circumstances, we are very anxious to see Scotland placed in a thorough attitude of defence, by a ramification of the "Scottish Reformation Society" over the entire kingdom. The following sentences were uttered by a great man more than two hundred years ago:—"Two are better than one, saith He who knoweth what is best, and from whom alone everything hath the goodness it hath. Association is of Divine offspring; not only the being of creatures, but the putting of them together. The cluster as well as the grape is the work of God. * * * For Popery, it hath been a religion ever dexterous in fencing and mounting itself by association and joint strength. All sorts of professors amongst them are cast into fraternities and brotherhoods, and these orders carefully united by vow one with another, and under some more general notion of common dependence. Such States, also, and kingdoms, as they have thus made theirs, they endeavour to improve and league each to other," &c. His inference is, that Popery must be met by similar association on the part of the friends of truth. The smallest army will overcome the largest mob. Popery is the best organized army in the world; Protestantism in Britain one of the least disciplined mobs at present. No time must now be lost in correcting this state of things. A deputation, consisting of Dr. Begg and Mr. Lyon, lately visited Alloa and Perth on an experimental tour, with this object in view. They found the utmost cordiality in both places; and we understand that similar visits will soon be paid to all the leading towns of Scotland. The objects contemplated are,—

1. To secure corresponding members of the Scottish Reformation Society from the different congregations throughout the entire kingdom.

2. To raise a permanent revenue for the support of the Society. Popery is spending thousands of pounds annually in Scotland to put down the truth, and a small annual contribution from each district will give us the permanent means of organized resistance.

3. To promote an extended circulation of this Journal, that the Protestants of the empire may receive ample information, thoroughly understand one another, and be always ready to act in concert. Our circulation is already large, but it would be of vast importance were it increased to 50,000, 60,000, or even 100,000. A very slight effort on the part of Protestants would secure this object. But of all this more hereafter.

THE DOUAY BIBLE AND THE RHEMISH NOTES—THEIR VARIATIONS.

IN an article in our first Number, headed, "Out of thine own mouth will I judge thee, thou wicked servant," we gave some illustrations of the way in which Popery regards and treats the Word of God. We exhibited, among other instances of fraudulent perversion of the meaning of Scripture, specimens of the persecuting principles deduced from its statements, as set forth in the Notes to the Douay Bible, published in 1816-18, under the patronage of the Irish Roman Catholic Bishops. The extracts which we gave are undoubtedly sanctioned by the original edition of the Douay Bible, and by the modern Irish edition to which we referred. We understand that some of our Popish readers, who have been allowed by the priests to have a copy of the Douay Bible, have been expressing their surprise, that these extracts are not to be found in the edition which they are permitted to use, and their suspicion, that in producing them, we have been misrepresenting their Church. This circumstance has suggested to us the propriety of giving some account of the Douay Bible, and of the changes to which, especially in the Notes, it has been subjected, and, more particularly, of the conduct of the Popish Hierarchy in Ireland in regard to the edition from which we quoted. This narrative will bring out some characteristic features of the principles and policy of the Church of Rome, and of its leading defenders.

The New Testament was translated and published, with Notes of the most offensively intolerant and persecuting character, at the English Seminary at Rheims in 1582. The translation of the Old Testament was published at Douay in 1609, and till this period, nearly a century after the Reformation commenced, British Papists had no legitimate access to the Word of God in their own language. This Popish translation is commonly known by the name of the *Douay Bible*, but as a considerable portion of the most offensive annotations are found in the New Testament published at Rheims, they are usually spoken of in the discussions which have taken place concerning them, as the *Rhemish Notes*. Very little was done for a long period in the way of circulating this translation among British Papists, for the Church of Rome would greatly prefer, if she could, withholding the Bible from her subjects, even when accompanied with her own Notes. An edition was published in this country in 1749, under the authority of Dr. Challoner, one of the Vicars-Apostolic, and then the leading champion of Popery. This edition contained some deviations from the original edition in the text, and many in the notes, the more openly and offensively persecuting ones being omitted, and it has been the model on which most of the editions of the Douay Bible and the Rhemish Notes that have subsequently been published in Great Britain and Ireland, have been formed.

In 1816 an edition of the Douay Bible was published in Dublin by Mr. Coyne, the authorized Popish bookseller, professing to be patronized by the Archbishops and Bishops, including Dr. Murray, the present Popish Archbishop of Dublin, then coadjutor to Dr. Troy. This edition contained the intolerant and persecuting notes of the original Rhemish version of the New Testament, of which we have given some specimens in the article referred to. In the year 1817, this fact was brought out, and specimens of the notes were produced, in an article in the *British Critic*. The Papists were greatly alarmed at this exposure, fearing lest it should damage the political objects which they were then eagerly prosecuting. Archbishop Troy came forward and publicly

denied that he had given his sanction or approbation to these Notes, though they had been circulating for years, professedly under the patronage of the Bishops and above 300 of the Popish clergy. Mr. Coyne, the bookseller, then published a statement, in which he asserted that Dr. Troy *had* sanctioned this edition, and had deputed a priest of the name of Walsh to superintend and revise it as it issued from the press. *No attempt was made to impugn this statement.* Dr. Troy's disclaimer of having sanctioned this edition, contained the following censure upon the Notes, "having read, and now for the first time considered these Notes, I not only do not sanction them, but solemnly declare that I utterly reject them, generally, as harsh and irritating in expression, some of them as false and absurd in reasoning, and many of them as uncharitable in sentiment." This is a curious specimen of Popish cunning. The great objection to the Notes was, that they sanctioned the Popish principles of intolerance and persecution, and yet Dr. Troy took care so to word his public disapprobation of them as that even if all he said of them was true, he might still hold the substance of the persecuting principles they inculcated.

In December 1817 the subject of these Rhemish Notes was taken up at public meetings of the Irish Catholic Board; and they were there denounced in the strongest terms by Daniel O'Connell. He said, that "he owed it to his religion as a Catholic and a Christian, to his country as an Irishman, to his feelings as a human being, to utterly denounce the damnable doctrines contained in the notes to the Rhemish Testament," and he got a committee of the Board to prepare a disclaimer of these "abominable Notes." But it was not the intention of the Popish Hierarchy that there should be an honest *bona fide* condemnation of the principles inculcated in these Notes, and at the very time when these discussions were going on, the *Orthodox Journal*, the most honest and decided organ of the Papists, was openly defending the Notes, and denouncing the attempt of the political Papists to cast them overboard. After all O'Connell's blustering about disclaiming these "abominable Notes," his committee produced no report, and the matter was allowed to drop. All these facts were collected and published in 1819, in the Appendix to a valuable work, entitled "The Revival of Popery, in a series of letters to Mr. Wilberforce," by William Blair, Esq.; and the substance of them was brought out from Archbishop Murray, in his examination before the House of Commons committee in 1826, who farther declared, that in consequence of Dr. Troy's censure of the Rhemish Notes, the edition of 1816 was suppressed, and ceased to circulate among the Catholics of Ireland.

Thus the matter stood till the year 1836, when the Rev. R. J. M'Ghee, who had discovered and published the sanction given by Dr. Murray and the Popish Bishops to Dens' Theology as the authorized text-book for the conferences of priests, discovered also, that, while in consequence of the circumstances we have narrated, some of the most offensive notes of the edition of 1816 were cancelled, a new and different edition of the New Testament was published at Cork in 1818, professing to be under the patronage of Dr. Murray and the Popish Hierarchy, in which all the "abominable notes" of the edition of 1816 were repeated, and thus the most intolerant and persecuting principles were again widely circulated among the Papists of Ireland. These facts were brought before the community during the year 1836, and were established to the perfect satisfaction of all who gave any attention to the subject. Poor Dr. Murray, who had just been convicted of very Popish and Jesuitical statements in the matter of Dens, was again obliged to try his skill and his courage at a public denial. He declared that he knew nothing of this edition of 1818, that

he had not sanctioned it, and that he had never seen a copy of it till Mr. M'Ghee's statement led him to procure one. He did not deny that after all that had taken place in 1816 and 1817, an edition of the New Testament, containing all the "abominable Notes," as O'Connell justly called them, had been published at Cork, in 1818, by the original publisher of the edition of 1816, and had been extensively circulated over Ireland, bearing on the cover and on the title-page the names of twelve Popish Archbishops and Bishops, his own among the number, by whom it professed to be patronized, and declaring through the same channels, that it was also patronized "by 300 Roman Catholic clergymen in different parts of Ireland." It is quite impossible for any man acquainted with the condition of Ireland, and with the relation subsisting between the priesthood and the people of that unhappy country, to believe that all this could have taken place without Dr. Murray's knowledge, unless indeed he be a believer in transubstantiation.

Such are some of the facts connected with the variations of the Rhemish Notes, and while they fully vindicate the accuracy of the representations we gave of them, they strikingly illustrate the "deceivableness of unrighteousness," "the speaking lies in hypocrisy," by which Popery is invariably and unchangeably characterized.

It is a curious fact, that when in 1831 some extracts from the original edition of the Rhemish Notes, agreeing, of course, with those contained in the Irish editions of 1816 and 1818, and quoted in our first Number, were published at New York, they were denied by Papists and disbelieved by many Protestants, because they were not found in the modern editions in common use. This induced the Protestants of that country to take the responsibility of publishing an accurate reprint of the original edition of the Rhemish New Testament, with all its "abominable notes" pure and unadulterated. This work came out in 1834, and it is only by means of this American reprint that easy access can now be had to a work which gives a very full and authentic representation of Popery.

The Douay Bible, the only one which Papists are permitted to use, is a very inaccurate translation of the Word of God. It was not made, indeed, from the original Hebrew and Greek, but avowedly from the Latin Vulgate, so that it is but a translation of a translation.

As Papists are not allowed to read the Bible in any language generally understood unless it be accompanied with notes to pervert its meaning, and as, according to the doctrine of the Church of Rome, it belongs to the Church alone to interpret Scripture, it seems imperatively demanded by common sense and common honesty, that wherever she sanctions a translation of the Scriptures into a vulgar tongue, she should accompany it with notes, which are stamped with her own infallible authority, and thus form a safe and certain guide to the faithful. But the Church of Rome has never dared to pledge herself to any interpretation of any consecutive portion of Scripture, and British Papists, who are allowed on certain conditions to read the Douay Bible, have no guide to direct them in the interpretation of it, while they are not allowed to interpret it for themselves. The Rhemish Notes, indeed, used at one time to be regarded in this light, and were represented as an authoritative guide in the interpretation of Scripture. The public advertisements of the edition of 1618, patronized by Dr. Murray, and afterwards disclaimed by him, set forth that it contained "the whole of the books of the Sacred Scriptures, explained or illustrated with valuable notes or annotations, according to the interpretation of the Catholic Church, which is our infallible and unerring guide in read-

ing the Holy Scriptures." This statement is plainly intended to insinuate that the "abominable notes" of that edition had the sanction of the Church, and possessed infallible authority. And yet the very men who patronized all this, have been in the habit, when interrogated upon the subject, and especially since the full exposure of this mystery of iniquity by Mr. M'Ghee in 1836, of openly proclaiming that the notes of the Douay Bible, of whatever edition, are possessed of no authority whatever!

What a fearful display of iniquity on the part of the priesthood does this whole subject exhibit, and how deplorable the condition of the people who are led blindfold by guides so dishonest and treacherous!

THE CRUSADE FOR THE CONVERSION OF ENGLAND AND SCOTLAND TO POPERY.

SOME of our readers may smile at this title, but Papists throughout the whole world are bending their entire strength towards this object.

It is plain that Mr. Spencer, or Father Ignatius, as he is called, acting with all the zeal of a renegade, is supported in his crusade by the whole power of the Popish Church. He is under the immediate patronage of Cardinal Wiseman, who said in a recent address—

"If Catholics were asked to what they attributed the conversions which had taken place so frequently of late years in England, they would reply, to the fact that the whole Catholic Church was combined, week by week, in prayer for the conversion of England, especially in what the Catholics considered the most solemn and efficacious form of prayer—that which was embodied in sacrifices—prayer unceasingly offered up for the conversion of this once Island of Saints."

Paul Cullen, the Popish Metropolitan of all Ireland, and special nominee of the Pope, says on the same subject—

"A letter is here subjoined, which has been addressed to me on this subject by the Rev. George Spencer, now Father Ignatius, of the Order of the Passion of our Lord—a man who has renounced all the hopes and promises of the world to devote himself to the service of God, and who has said with St. Paul, 'God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.'"

"I most earnestly exhort you, dearly beloved brethren, to give ear to the request of this holy man, and to say each day at least one Hail Mary, or any other prayer, for the conversion of England. Were we to reflect occasionally on the great evil it is to be deprived of the true Faith, without which it is impossible to please God, and not to belong to the true Church, outside of which there is no salvation, we would not hesitate to grant so small a favour."

An active agent in Spain is prosecuting the same object, and thus writes:—

"I will now return to my chief object. In my former letter I stated there were six thousand good Catholics offering up the Hail Mary daily for the conversion of England; at present they have increased to ten thousand. Moreover, in many towns and villages in this province, where the people have the custom of going processionally through the streets singing the Rosary, they stop at the doors of the different churches, and all join in saying the Hail Mary for the conversion of England; even the poor peasants, when they return home in the evenings, call together their innocent children, and make them say the Hail Mary for the same intention.

"Sir, It is surprising with what zeal and alacrity the nobility, gentry, and poor people are coming forward to be enrolled in the pious crusade of prayer."

Again:—

"Now, I think it is only just I should inform you who my troops are, and how I have arranged them. All the good nuns of Seville, and many other towns in this province, are placed just as a vanguard, who, with their virginal lips and cloistered hearts, offer up the 'Hail Mary' every day to the immaculate Queen of Heaven, that she may intercede with her Divine Son, that though His hour may not be yet come, through her powerful intercession He may, as at the wedding-feast of Cana in Galilee, work a miracle for the conversion of England. Next come the Sisters of Charity; then the priests, as spiritual rulers, with their penitents; and last, though not least, the pious congregation of the Sacred

Heart of Mary, on every Thursday, offer up their prayers in presence of the Adorable Sacrament, exposed for the same intention.

"The number of this pious crusade is increasing wonderfully; almost every week I receive a list of fifty or sixty persons offering themselves, with heart and soul, to be enrolled."

Another agent in Belgium is working with might and main, and writes as follows :—

"An Ave each day for the conversion of England is at least generally said by the faithful in every parish I have visited. The Brothers of Vincent de Paul, both here and at Ghent, add an Ave for the same intention at the end of their ordinary prayers which their rule prescribes to be recited at each *reunion*."

The Pope himself, expressing his sentiments through one of the Cardinals, in reference to a collection appointed to be made in Rome for the erection of an Italian Church in London, probably caused by the powerful orations of Father Gavazzi, says,—

"The mission to England at present attracts the religious attention of every Catholic."

In the meantime the ostensible leader of the crusade has retired for a season, and addresses a letter from "St. Michael's Retreat, Stone Aston," containing some curious advice to his fellow-crusaders. Take the following as a sample :—

"Let the political, social, and moral evils of our divisions be represented to all, so that they who do not feel so deeply the infinitely greater evils which they entail spiritually, may be moved, on lower motives, to care for them, and listen to the proposal of a remedy which would in a short time infallibly do away with the evil with perfect ease. The remedy proposed is a united movement of prayer to God to bring us all to unity in the truth. I do not mean that Catholics should offer to join others in prayer. No; let it be clearly understood that *on principle we cannot, and will not, join them in one act of prayer.* They may join us in prayer if they please; but this is not necessary. What is wanted is, that each should be moved incessantly to offer his own prayers to God according to the way in which his own conscience directs him to do it for the best, that God would bring all our people to unity, such as He wishes to exist among His servants, in the truth, where He sees it to be. We, Catholics, are perfectly sure that this prayer is in its object precisely the same as the prayer, now happily so common, which Catholics make for the conversion of England to the Catholic Faith. *To prevent misapprehension, let it always be clearly, distinctly stated, that we are convinced, without any doubt, that these prayers will be answered in no way but this;* but let it be explained that our conviction on this is no reason to deter others from the prayer."

The idea of curing "social evils" by introducing the greatest mother of social mischief that ever was in the world, the gigantic curse of Italy, Spain, and Ireland, is sufficiently ludicrous. But what a mockery of prayer is here! The bigotry of Popery comes out amidst a pretended desire for unity, and whilst Protestants are to be cunningly inveigled by prayer into Popery, Papists are commanded to ask light, and at the same time to be "convinced without any doubt" that they don't need any. Nay, to "prevent misapprehension," this is to be "always clearly and distinctly stated," we presume, as part of the prayer. Such a statement in prayer would be most certainly worthy of those who make bread, timber, and stones, into gods. But if the illustration were not too ludicrous upon such a serious subject, we should say that we never heard of anything to match this but the conduct of the stupid clerical sycophant, who is said to have prayed publicly and earnestly for his patron, adding, "to prevent any misunderstanding as to the person meant, we refer to Lord ———, now in the front of the gallery." Still, with all his absurdities, Father Spencer and his troops ought to be carefully watched and exposed.

Let our readers remember what a splendid prize the Pope is struggling for in the vast wealth and power of England, what great encouragement he has received, and is receiving, what vast resources from all Popish countries can be brought to bear on any one devoted nation, and they will see the necessity

of instant activity, not only to turn the battle from the gate, but to reclaim the deluded votaries of Antichrist.

As a counterpart to all this, "A Fermanagh Protestant" makes the following "Call to Britain and her Sons" in the *Dublin Sentinel* :—

Shall foreign despots rule our land,
Our land which glorious freedom boasts !
Shall the usurper's ruthless hand
Grasp Britain's free, unfetter'd coasts !

Those coasts, where wildly rolls the wave,
In proud defiance of our foes—
Nature her strongest barriers gave
When Albion's shining cliffs arose !

Fair isle, begirt with rolling seas,
Freedom hath placed in thee her shrine ;
When wildly blows the mountain breeze,
The freedom of that breeze is thine !

Land, where the truth was seal'd with blood,
Where martyrs' holy gore was shed,

Shall now the dragon's impious brood
Insulting o'er thy borders spread !

Sons of those martyrs ! see the flame
Which fain would devastate our land ;
Arise—assert fair freedom's claim,
And Rome's intolerance withstand !

O let th' example of your sires
Inspire your breasts with holy zeal !
Remember Smithfield's hallow'd fires—
The spirit of your fathers feel !

So shall success your efforts crown,
Whilst back to Rome your foes shall flee
Then glory, honour, and renown
Shall shine around fair Liberty !

SAINT VINCENT'S CROW, LISBON.



MIDDLETON and others have been eminently successful in pointing out the similarity between the idolatry and idolatrous legends of Pagan and Papal Rome. There is, however, one circumstance in the parallel which has escaped general notice. As in the days of the Emperors, the fantastic animal-worship of Egypt found its way to the Tiber, so, in like manner, religious veneration

for brutes is tolerated in the infallible Church. In the Cathedral of Lisbon, which is dedicated to St. Vincent, a crow is kept, which is regularly and carefully fed by the priests, for the purpose of exciting the devotional feelings of the faithful. Whether the crow is honoured with *doulia* or *latría* we know not, nor have we been at the trouble to turn over the bulky tomes of the Bollandists to ascertain the authentic details of the legend. It is an easier, as well as more useful task to ascertain what opinion the common people hold respecting the sacred crow of St. Vincent. According to popular belief, St. Vincent was martyred near the cape which bears his name in the time of Diocletian. The body of the Saint having been thrown into the sea, was piloted by a crow until it floated up the Tagus to Lisbon, and thus St. Vincent became the patron saint of that city. Since that time a crow has been kept in the cathedral, which the vulgar believe to be the identical crow which conducted the body of the martyr. Whether prayers are addressed to the bird we cannot tell; but the fact of keeping a crow, fed by the priests, in the precincts of a cathedral, under the eye and near the residence of the Cardinal-Archbishop, has far more resemblance to the practices of an Egyptian temple, with its deified crocodiles and monkeys, than to anything bearing the least resemblance to that faith which is "built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone," and which alike purifies the heart and exalts the intellect. We have only to add, that the writer of this paragraph saw the crow of St. Vincent, and therefore can vouch for the facts here stated from personal observation.

"POPERY IN THE GERM"—A PEEP INTO ST. NINIAN'S CATHEDRAL, PERTH.

POPERY fully developed is not as yet strong in the fair city. But its pioneer, in the form of a very offensive Puseyism, has apparently chosen Perth as the centre of its operations in Scotland. Their college of Glenalmond is in the immediate neighbourhood. Another educational establishment has been introduced into Perth itself. And at last a so-called cathedral, with a staff of men imitating as closely as possible the peculiarities of Rome, has been erected in that city. St. Ninian's, as it is called, is a tall thin building, rather prominent from various points of observation, and apparently, like the system which it represents, the germ of something much more extensive. It is surmounted by an imposing belfry, the bell in which is so continually kept ringing, that the worshippers are now facetiously called in the district the "Tinkelites." Their priests, however, are, as usual, men of vast pretensions. In an admirable address on "Puseyism, or Popery in the Germ," by the Rev. Andrew Gray, it is said—

"Some religious ceremonies were, a short time since, publicly performed in a new ecclesiastical structure which has been erected in our city. They were conducted by a party of gentlemen, consisting of a bishop and several presbyters and deacons of the Scottish Episcopal Church. One of these gentlemen, addressing the rest, said, 'You are indeed highly honoured; for you are not only ambassadors for Christ, but you are the only ambassadors for Christ in this place.' Turning to the audience, which embraced a number of Presbyterians, the same gentleman said, for their information, and that of the citizens at large, 'We claim to be messengers of God, and we come here to take charge of your souls—the souls of all in this place.'"

Happening to be lately in Perth on a week-day, we were anxious to see the interior of this said St. Ninian's, and this new mode of worship. We found that there was a daily meeting for what is called *matins* regularly at eight in the

morning. Much credit is taken for this arrangement but it is probable that it is only part of a plan for setting aside private and family worship—everything that savours of the priesthood of believers, or of heads of families, so as to establish more thoroughly the usurping claims of ecclesiastics, and the unscriptural notion that prayer is most acceptably offered in consecrated buildings. Away, however, we went, and arrived at the cathedral just at eight. As we came near the building on a fine summer morning, no one seemed to be stirring—indicating either that the people of Perth are very incorrigible as to the claims of this new priesthood, or that they have been very quick in learning their lesson, and need no more instruction. The door of St. Ninian's was open, and on drawing aside the mysterious looking curtain within, and stepping into the building, we found that, with the exception of a young and rather cadaverous looking man, who afterwards turned out to be connected with the establishment, there was no one present. We had time to examine the place leisurely. The area may hold about three hundred people. But the sacred looking chancel, elevated for the priests, and railed off apparently with iron from the people, was almost as large as the area of the church, and contained a quantity of furniture, which we shall not attempt to describe; but the most prominent part of which consisted of a huge crucifix above a great altar, and two immense candlesticks with large candles, insulting the sun by burning in the broad daylight. The whole scene was as like what is witnessed in a Popish chapel as possible. After a little, a priest arrayed in full canonicals came softly in, ascended a rostrum, and deliberately turned his back upon us, that he might kneel towards the altar. In two or three minutes more in came another priest similarly arrayed, and attended by a boy dressed in white. This man took his place at the altar, and after certain private movements of his own, began to *mumble* the service, but in such a way as for a good while to be quite unintelligible to us. One lady afterwards came in—we think also connected with the institution—and this formed the entire congregation. But the whole service was gone through most pompously, as if before a thousand worshippers. The little boy at one point held a splendid scarlet velvet bag over the iron railing during a pause in the service for the collection, and after receiving a donation—probably a halfpenny—from each of our fellow-worshippers, (which, after all, might only be “robbing Peter to pay Paul,”) this small money was carried away as solemnly towards the altar as if they had been carrying an emperor to his grave. By and by the other priest came down from his rostrum, and slipped open the two-leaved iron gates, and our swarthy and solemn looking neighbour walked up, and, kneeling at the altar, received the sacrament, soon after which the service was closed.

As a public act of worship, the whole seemed to us about as absurd and unscriptural an exhibition as could well be imagined, but eminently fitted to drive men either into infidelity or Popery. It simply appeared a dry and dead round of formalism; whilst Popery is, at all events, a living superstition, and one can understand perfectly well how men, after familiarizing themselves thus with all the outward forms, appearances, and essential principles of the Man of Sin, must, after having their souls withered and disgusted for a time by carrying on this ritualism without an audience, to nearly empty walls, bound with alacrity into the Popish Church, where absurdity is, at all events, made respectable by being surrounded by dupes. This has been the actual result already even at Perth.

No small stir was lately created amongst the fraternity by one of their num-

ber going over openly to Rome. The Rev. Mr. Harper, the person in question, has since refuted a curious attempt made by Mr. Fortescue, the so-called Dean of St. Ninian's, to deny that he was ever a functionary in the cathedral, by giving, amongst other evidences of his former connexion with the institution, this fact :—

"Some of your readers may perhaps have met with a little tract entitled 'A Few Words to the Free Congregations of Perth,' which was published during that period. *It was written by me*, and signed for the clergyman above referred to, and myself, 'The Clergy in residence of St. Ninian's, Perth.'"

The document referred to is a very instructive one. It is professedly addressed to the "Free," not "Free *Church* Congregations;" for this would have been to admit that there were other churches in Perth besides St. Ninian's, but it is evidently meant for the whole Protestants of the town, and the following passage is instructive :—

"There was a time when the holy matin and vesper bell was a loved sound in English and in Scottish ears. Whoever heard it joined himself in spirit, when he could not in body, to the worshippers. The rustic heard it in the fields—the mechanic in the workshop—the tradesman at his counter—the merchant at his desk—the professional man in his office,—even the rich and the worldly at their distractions,—and it reminded them of Heaven and Heaven's Lord. How sad a change! When men, making no small *profession* of Christianity, are not ashamed even to print and publish the expression of the bad feelings which the sound of the bell of prayer excites within their breasts."

When was this time? Manifestly in the days of Popery, when "the abomination that made desolate stood in the holy place." It is all very fine and sentimental to remind us of the "matin and vesper bell;" but we could remind "the Clergy in residence" of other sounds much less interesting under that bloody and idolatrous system for whose return they are paving the way. Perth was one of the strongholds of Popery, and one of the first cities whose people suffered for the Reformation. Take the following from its memorabilia, nearly twenty years before the Reformation :—

"1544. This was a busy year. Cardinal Bethune, in the last convention, having obtained an act in favour of the bishops and clergy, to persecute and punish heretics to death, came in January this year to Perth, with the Regent Hamilton, Earl of Arran, who was a weak man. Friar Spence accused Robert Lamb and his wife, Helen Stark, William Anderson, James Ronald, James Hunter, and James Finlayson. Lamb and his wife were accused of interrupting Spence in a sermon, in which he taught that there was no salvation without intercession and prayers to the saints. They confessed the charge, declaring that it was the duty of every one who knows the truth to bear testimony to it, and not suffer people to be abused with false doctrine as that was. Anderson, Finlayson, and Ronald were indicted for nailing two ram's horns to St. Francis's head, putting a cow's rump to his tail, and eating a goose on All-Hallow Even. Hunter, a butcher, simple and unlearned, was charged with haunting the company of heretics. Helen Stark was further charged with refusing to pray to the Virgin Mary when in child-birth, and saying that she would only pray to God in the name of Jesus Christ. They were all imprisoned in the Spy Tower, being found guilty and condemned. Great intercession was made to the Regent for them, who promised that they should not be hurt. The citizens who were in a tumult, relying on a promise of Arran, dispersed, and went peaceably home. The Cardinal, who had the Regent in his power, had taken his measures. Determined to make an example of these heretics, he brought them forth next day to the gibbet, January the 25th—being St. Paul's day—and feasted his eyes from the window of the Spy Tower with their execution. The men were hanged, and Helen Stark was drowned. Robert Lamb, at the foot of the ladder, made a pathetic exhortation to the people, beseeching them to fear God and forsake the leaven of Popish abominations. Helen Stark earnestly desired to die with her husband, but her request was refused; however, they permitted her to accompany him to the place of execution. In the way she exhorted him to constancy in the cause of Christ, and, as she parted with him, said, 'Husband, be glad we have lived together many joyful days, and this day of our death we ought to esteem the most joyful of them all, for we shall have joy for ever; therefore, I will not bid you good night, for we shall shortly meet in the kingdom of heaven.' As soon as the men were executed, the woman was taken to a pool of water hard by, when, having recommended her children to the charity of her neighbours—her sucking child being taken from her breast and given to a nurse—she was drowned, and died with great courage and comfort."

If ever the "matin and vesper bell" again becomes universal in Scotland,

such will be some of its accompaniments; and it is quite evident that Popery is already chuckling over the achievements of such men as the "Clergy in residence of Perth Cathedral," whom they regard as a sort of Popish jackals—if, indeed, some of the Puseyites both in England and Scotland have ever been anything else than Papists in disguise. Hear what the Popish organ says about Mr. Harper's movement:—

"We have the pleasure of announcing the conversion, at Perth, of a gentleman whose name is made familiar to the public by the celebrated appeal entitled 'A Voice from the North.' The Rev. S. B. Harper was received into the Catholic Church in St. John's, Perth, on the 28th ult. So important and edifying a *proof of the tendency of the movement now setting people to think on Catholicity* cannot be over-estimated; and although we are not privileged to mention the names of other persons who have, in the same locality, adopted the same course, it will be gratifying to our Catholic readers to learn that the *recent accessions to our ranks in Perth are both numerous and influential.*"

It is only fair to add that there is a congregation of respectable Episcopalians in Perth whose minister stands quite aloof from the Popish rumperty of those who, in the graphic language of old Principal Baillie, "take their religion from Rome and their politics from Constantinople."

CONVERSIONS FROM THE CHURCH OF ROME.

THE unfounded notion that Papists are immovable in their superstitions is beginning to give way rapidly before the evidence of numerous facts. Between 400 and 500 have renounced Popery in Edinburgh alone since the commencement of the Irish Mission; and now instances are occurring in different parts of the country of individual conversions in connexion with the zealous efforts of Christian ministers. In the village of ———, Ayrshire, an application was lately made to the minister on the part of a Papist to be admitted to Church membership. The minister put the applicant under a regular course of instruction and examination; and being satisfied of his sincerity and intelligence, the case was at length brought before the session. "It was unanimously agreed," says our correspondent, "that he should be admitted in the presence of the whole congregation. This was accordingly done on the afternoon of Sabbath, 1st June, after a discourse suited to the occasion from Hosea xiv. 3—'Asshur shall not save us,' &c. Standing up before the assembled worshippers, he declared his renunciation of the errors of the Romish Church—these having been enumerated according to the decrees of the Council of Trent; and in the same manner he declared his cordial adherence to the doctrines and government of our Church. Thereafter, a copy of the Scriptures being put into his hands, he was hailed as a brother Protestant, and briefly but earnestly exhorted to search the Scriptures, and stand fast in the liberty wherewith Christ maketh his people free. The whole service (a service which had never been performed before in a quiet country parish in the memory of the oldest of the people) seemed to impress the hearers not a little. The communion having been dispensed shortly thereafter, (first Sabbath of July 1851,) he took his seat for the first time at the communion table; and one who marked him narrowly has stated that he seemed melted and overcome, and could scarcely conceal his strong emotions."

The following brief sketch of this man's previous history was taken from his own lips, and ought to encourage all ministers of Christ to put themselves into frank communication with the votaries of the Man of Sin wherever they have an opportunity:—

"BRIEF SKETCH OF THE RELIGIOUS HISTORY OF P——,* A CONVERT FROM
ROMANISM.

"P—— was born in the parish of M——, county of ——, in the year 1798. Both of his parents were of the Romish persuasion. He came to Scotland about four years ago.

"For twenty years past P—— has had his doubts on the subject of the Roman Catholic religion. The first thing which awakened these doubts was the practice of withholding the wine in the Lord's Supper from the people. This he thought was contrary to Scripture. In all the Scripture accounts the bread and the wine are spoken of together; and he thought the priests might with equal propriety have given the wine and kept the bread, instead of keeping the best to themselves. Another thing he objected to was speaking in an unknown tongue. The priest was in the habit of celebrating the sacrament of the mass in an unknown tongue; it might be Greek or Hebrew for him. He thought it absurd that people should go to join in an office without knowing one word that the priest said. He also thought it an impossibility for man to change the bread and wine into the body and blood, soul and divinity, of Christ. He thought that the words of the Saviour—'This is my body broken for you'—meant not that the bread and wine are changed into the body and blood of Christ, but that they are the same to our faith as if they were so changed; in other words, the bread and wine are not changed into, but they represent or set forth the body and blood of Christ. Another subject which exercised the mind of P—— was the worshipping of images. When you go into a Roman Catholic chapel you sprinkle yourself with holy water and pray before the images, and this appeared to him *lost work*: he ought to offer prayer to God through his son Jesus. These were some of the principal things which engaged his mind. He still continued in the Roman Catholic Church, though he did not attend to one-half of the regulations. He thought he could not get salvation in the Roman Catholic Church, and became heedless on the subject of religion generally. He spoke to some Protestants, but they were unwilling to meddle with him in case of danger, as it was a rude part of the country. For a number of years he continued in this heedless state. For twenty years past he has been in the habit of visiting Scotland, and has heard different Protestant ministers preach. When P—— saw his family growing up in ignorance, he thought of removing them to Scotland, where he could get them some instruction. On the first opportunity which offered he left Ireland, and came to this country—landing at the Broomielaw, from which he came to G—— with his family. He staid there about sixteen months. When there, he had a desire to go to some of the Protestant churches; but he was acquainted with none of the people, and being in a state of great poverty, he was without suitable clothing. He came to D——, in the parish of O——, (*five miles from this village*,) about two years ago. He assists his master in the labour of his farm. Under his roof he has experienced great kindness, and had a good example in public and private worship. When he had been there about a year, he heard a sermon preached by Mr. —— in a small hamlet adjoining, where evening sermon is kept up pretty frequently. In the course of the same week he saw Mr. —— when coming down the hill behind the farmhouse to hold a family visitation. He felt a very strong desire to converse with him. On looking back, he feels that this was the work of God—he felt that if he did not converse that day, he never would. His fellow-

* We would give the names in full were it not likely to expose the poor man to persecution.

workman mentioning the matter to his master, the desired opportunity was granted. He was invited to be present at the visitation, when it so happened that the address, founded on a passage of Scripture, brought out some of the grand cardinal doctrines of Protestantism, which the speaker took occasion to bring into marked contrast with the errors of Romanism. Thereafter a pretty full conversation was held, and this seemed to P—— to open up his way; for before he had been completely shut up. Since that time he has read, and inquired, and conversed, and waited on the preaching of the gospel, and taken every opportunity of getting himself instructed. And the result is, a growing desire to renounce the communion of the Romish Church, and to become a Protestant, and a member of the — Church. Since he formed this resolution, he has enjoyed great peace of mind. In coming forward, he begs to say, that he does so voluntarily, influenced by his own convictions, without any selfish object, but seeking his salvation and the good of his family."

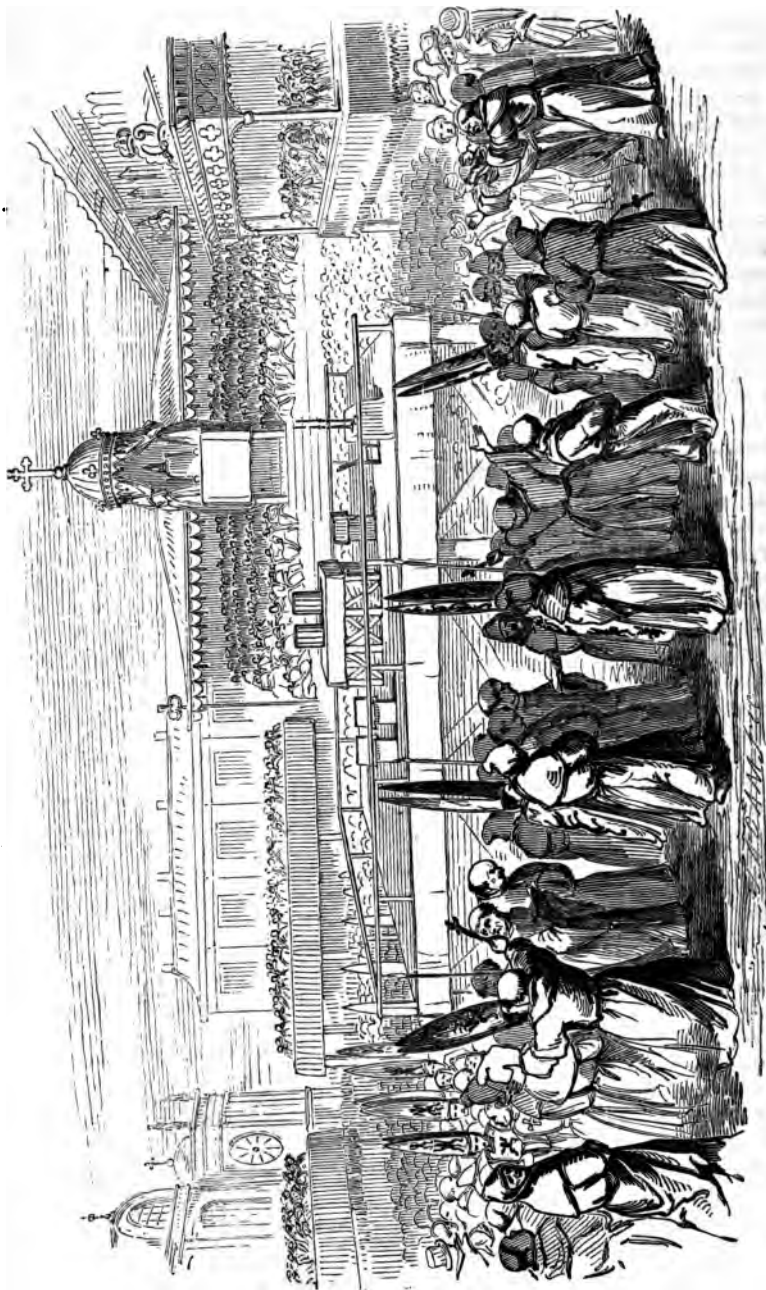
"AYRESHIRE, May 1851."

THE LIVERPOOL AND GREENOCK POPISH RIOTS.—Protestants require to be earnestly warned against appeals to physical force in dealing with the Man of Sin. "The weapons of our warfare are not carnal." But we have seen an account of the recent riots at Liverpool, and especially at Greenock, in the *Greenock Protestant*—an excellent publication—and are convinced that the Papists were mainly to blame for them, and that it is a mere cunning Popish trick to call them "Protestant Riots." Papists, it would appear, have of late become most arrogant in that town, and not satisfied with the utmost liberty of speech and writing—of which they seem to have made an outrageous use—they proceeded openly to attack Protestants on the streets, and to attempt to put down, as usual, by violence, anything like liberty of speech on the part of Protestants. This led to the riots, in which the Protestants rose as a body and put down the aggressors. We are well acquainted with similar manifestations of spirit on the part of the Papists of Edinburgh, and also with a cowardliness on the part of some of the public authorities, and even positive treachery on the part of some of the Popish police, by which this spirit has been

a good deal encouraged. This is a subject to which we intend ere long to direct public attention. We observe that our Greenock friends are about to get the military to protect them. They will certainly not be much better off if they get a detachment of Popish soldiers to assist the Irish "navvies" to "murder the heretics." Our riots here lately have been chiefly caused by the soldiers. This whole subject requires full examination.

POPISH PROGRESS.—We insert the following paragraph, without of course giving any opinion as to its truth. It illustrates, at all events, the zeal and pretences of Popery, and contains a hint to our friends in Greenock to be up and doing. The most effectual way of exhibiting an enlightened zeal against Popery is by continued efforts to rescue its blinded votaries from bondage by bringing them to the knowledge of the truth.

"**CONFIRMATION AND CONVERSIONS IN GREENOCK.**—The Right Rev. Dr. Smith administered the sacrament of confirmation to about 400 persons, on the 6th instant, in the Greenock Catholic Church. *Fifty of these were converts to the Catholic faith.* Ninety of them were prepared for confirmation by the Rev. John Carolan, of Port-Glasgow. It is consoling to witness the numbers that are daily becoming members of the one fold, notwithstanding the unprincipled attempts made for the subversion of Catholicity throughout Great Britain."



Procession to hear sentence pronounced.

POPISH BURNING OF HERETICS.

THE following account of a "General Act of Faith" at Madrid in 1680 is given in Baker's History of the Inquisition, from a pamphlet printed there that same year. The details are given evidently by an eye-witness, and the tragedy requires no comment. It is characteristic of Rome "drunk with the blood of saints, and of the martyrs of Jesus."

"A month before the general execution, the officers of the Inquisition, preceded by their standard, rode with great solemnity from the Palace of the Holy Office to the open square, where, in the presence of a numberless multitude of people therein assembled, they proclaimed, by sound of trumpets and kettle-drums, that on that day month an Act of Faith, or general execution of the Inquisition, would be exhibited.

"As there had not been one for fifty years before, great preparations were made to make these ceremonies as solemn and magnificent as possible.

"A scaffold fifty feet in length was erected in the large square at Madrid, which was raised to the same height with the balcony made for the King to sit in. At the end, and along the whole breadth of this scaffold, at the right of the King's balcony, an amphitheatre was raised, to which they ascended by twenty-five or thirty steps; and this was appointed for the council of the Inquisition and the other councils of Spain. Above these steps, and under a canopy, the Great Inquisitor's rostrum was placed, that he was raised much higher than the King's balcony. At the left of the scaffold and the balcony a second amphitheatre was raised, of the same extent with the former, for the criminals to stand in.

"In the midst of the great scaffold another very small one was built, in the shape of a long square, which supported two little places made like cages, and open at the top, wherein the prisoners were to be placed while sentence was pronounced upon them.

"Three pulpits were also erected on the great scaffold, two whereof were for the relaters, or those who read the sentence, and the third for a preacher; and lastly, an altar was raised not far from the amphitheatre, where the several councils sat.

"The seats on which their Catholic Majesties sat were ranged in such a manner that the Queen was at the King's left hand, and at the right of the Queen-Mother. The rest of the whole length of the balcony on each side was filled with the ladies of honour of both the Queens. Balconies were likewise erected for the ambassadors, the lords and ladies of the court, and scaffolds for the people.

"A month after proclamation had been made of the Act of Faith, the ceremony opened with a procession, which proceeded from St. Mary's Church in the following order:—The march was preceded by an hundred coal-merchants, all armed with pikes and muskets; these people furnishing the wood with which the criminals are burnt. They were followed by Dominicans, before whom a white cross was carried. Then came the Duke of Medina-Celi, carrying the standard of the Inquisition—a privilege hereditary in his family. The standard is of red damask, on one side of which is represented a drawn sword in a crown of laurels, and the arms of Spain on the other.

"Afterwards was brought forward a green cross covered with black crape, which was followed by several grandees and other persons of quality, familiars

of the Inquisition, with cloaks powdered with white and black crosses, edged with gold wire. The march was closed by fifty halberdiers, or guards belonging to the Inquisition, clothed with black and white garments, and commanded by the Marquis of Pinar, hereditary protector of the Inquisition in the kingdom of Toledo.

"The procession having marched in this order before the palace, proceeded afterwards to the square, when the standard and the green cross were placed on the scaffold, where none but the Dominicans stayed, the rest being retired. These friars spent part of the night in singing of psalms, and several masses were celebrated on the altar from day-break to six in the morning.

"An hour after the King and Queen of Spain, the Queen-Mother, and all the ladies, appeared in the balconies.

"At eight o'clock the procession began in like manner as the day before, with the company of coal-merchants, who place themselves on the left of the King's balcony, his guards standing on his right. Afterwards came thirty men carrying images made of pasteboard, as big as the life. Some of these represented those who were dead in prison, whose bones were also brought in trunks, with flames painted round them; and the rest of the figures represented those who, having escaped out of the hands of the Inquisition, were outlawed. These figures were placed at one end of the amphitheatre.

"After these came twelve men and women with ropes about their necks, and torches in their hands, with carocas, or pasteboard caps, three feet high, on which their crimes were either written or represented in different manners.

"These were followed by fifty others, having torches also in their hands, and clothed with a yellow san-benito, or great-coat without sleeves, with a large St. Andrew's cross, of a red colour, before and behind. These were Jews, who (this being the first time of their imprisonment) had repented of their crimes; these are usually condemned either to some years' imprisonment, or to wear the san-benito. Each criminal of the two orders was led by two familiars of the Inquisition.

"Next came twenty Jews of both sexes, who had relapsed thrice into their former errors, and were condemned to the flames. Those who had given some tokens of repentance were to be strangled before they were burnt, according to the usual practice; but the rest, for having persisted obstinately in their errors, were to be burnt alive. These wore linen san-benitos, having devils and flames painted on them, and caps after the same manner. Five or six among them, who were more obstinate than the rest, were gagged, to prevent their uttering any blasphemous tenets.

"Such as were condemned to die were surrounded, besides the two familiars, with four or five monks of different orders, who were preparing them for death as they went along.

"These criminals passed, in the order above mentioned, under the King of Spain's balcony; and after having walked round the scaffold, were placed in the amphitheatre that stood to the left, and each of them surrounded with the familiars and monks who had attended upon them. Some of the grandees who were familiars seated themselves on two benches which had been prepared for them at the lowest part of the other amphitheatre.

"The clergy of St. Martin's parish coming forward, placed themselves near the altar; the officers of the supreme councils of the Inquisition, the inquisitors, the qualificators, the officers of all the other councils, and several other persons of distinction, both secular and regular, all of them on horseback, with great solemnity arrived afterwards, and placed themselves on the amphitheatre

towards the right hand, on both sides the rostrum, in which the Grand Inquisitor was to seat himself. He himself came last of all, in a purple habit, accompanied by the president of the Council of Castile; when being seated in his place, the president withdrew.

"Then they began to celebrate mass, in the midst of which the priest who officiated went down from the altar, and seated himself in a chair which had been placed for him. The Grand Inquisitor came down from his seat, and having put on his cope, and set the mitre on his head, after having saluted the altar, he advanced towards the King's balcony. He there went up the steps that stood at the end of the amphitheatre, together with certain officers of the Inquisition, who carried thither their cross, the gospels, and a book containing the oath by which the Kings of Spain oblige themselves to protect the Catholic faith, to extirpate heresies, and to support all the prosecutions of the Inquisition to the utmost of their power.

"The King of Spain, standing up, and bareheaded, having on one side of him a grandee of Spain holding the royal sword with the point upward, swore to observe the oath, which a counsellor of the Royal Council, and that of the Inquisition, had just before read. He continued in this posture till such time as the Grand Inquisitor was returned back to his seat, where he took off his pontifical vestments.

"Then one of the secretaries of the Inquisition ascended a pulpit appointed for that purpose, and read an oath in the same tenor, which he administered to the several councils, and the whole assembly; after which a Dominican went up into the same pulpit, and preached a sermon stuffed with praises of the Inquisition.

"About twelve o'clock they began to read the sentences of the condemned criminals. That of the criminals who died in prison, or were outlawed, was first read. Their figures in pasteboard were carried up on the little scaffold, and put into the cages. Then they went on to read the sentence to each criminal, who thereupon were put into the said cages one by one, in order for all men to know them.

"Of these twenty persons who had been condemned to the flames, six men and two women could never be prevailed with to confess, or repent of their errors. A young woman was remanded back to prison because she had always made the utmost protestations of her innocence, and that they thought proper to re-examine her prosecution.

"Lastly, they read the sentences which had been pronounced against those who were convicted of bigamy, of witchcraft, of having profaned holy things, and of several other crimes; as likewise against the penitent Jews: all which lasted till nine at night.

"After this they finished the celebration of the mass, and the Grand Inquisitor, clothed in his pontifical vestments, pronounced a solemn absolution to all who should repent. Then the King being withdrawn, the criminals who had been condemned to be burnt were delivered over to the secular arm, and being mounted upon asses, were carried in this manner through the gate called Foncaral. At three hundred paces distant from it they were executed after midnight. Those who persisted obstinately in their errors were burnt alive; but such as repented were strangled before they were thrown into the fire. Those who had been sentenced to be whipped, being also mounted on asses, were the next day carried up and down the streets, and were whipped through all the chief streets and places of public resort."

CATECHISING AT DUNDEE.

In an account given by a Popish paper of the examination of the Wellburn Romanist Academy at Dundee, the following passage occurs :—

“The answering of the theological class, and the catechetical classes of each division, gives a well-grounded confidence that the rising generation of the higher order of Catholics in Scotland will be amply prepared to maintain the religion of their fathers. It was truly astonishing to witness the cool and argumentative style in which these tyros gave their reasons for the faith that is in them; and it would perhaps stagger the *Saints* to listen to their fluent familiarity with the Bible. In defending the Catholic rule of faith, we were amused, instructed, and surprised to behold the cleverness with which the great guns of Protestantism were spiked by these stripling theologians; and when one young lad, who had coolly knocked on the head a long series of objections against the admission of doctrines on the authority of tradition, was, as we thought, driven to the wall by his examiner's quoting the text from Deuteronomy against adding to or diminishing from the Scriptures, he quietly retorted, that if such were the proper interpretation of the text, they should totally reject the New Testament.”

From this two things are manifest :—*First*, that Popery is most diligently instructing all her adherents, and especially her young adherents, in the plausibilities by which her heresies are maintained. She does this by means of catechising. In this consists her main instruction in theology. Puseyism is acting on the same plan; and perhaps the most interesting occurrence at the late Synod of Exeter was the testimony borne to this fact by the assembled ministers. Why should not Protestants learn a lesson from all this? Why should not they train the rising generation; nay, as of old, train the entire people to understand thoroughly the whole history and mystery of the Man of Sin? It was thus that Britain was, by the blessing of God, rescued and kept from its power of old. The Reformers were great catechisers. And the method which has been found so successful in the Irish Mission is just the catechetical one. But, *secondly*, observe how easily Rome is satisfied with an answer when it makes for her own delusions. It is barbarous to teach young creatures to sneer at “Saints,” and turning away from the Book of God, to depend on the lying traditions of men. But how is the Divine prohibition disposed of? The prohibition is this, (Deut. xii. 32,) “What thing soever I command you, observe to do it: *thou shalt not* add thereto nor diminish from it.” Now, says the Popish disputant, if this prohibits Popish traditions, it also prohibits “the New Testament.” Why? Because it also is an addition! Nay, but here is the mighty difference: the New Testament is an addition by Jehovah himself. God never prohibited additions by himself: He only prohibited additions by man. The very passage quoted expressly includes the whole revelation of God—“What thing soever I command you,” no matter whether under the New or Old Testament: only prove the command to be from God, and the obligation to observe it without addition or diminution becomes imperative. And so the threatening is reiterated at the end of the New Testament—“If *any man* shall add unto these things,” &c Popery brings down upon herself this double curse, by largely adding to, and by taking away, not a portion merely, but the whole Book of God from the people. She does what she ought not to do, and she leaves undone what she ought to have done in this matter, and then tries to cover over her guilt by the most hollow and flimsy pretences. It is utterly amazing to any one accustomed to attend the conversations at the Edinburgh Irish Mission to find what abundant illustrations of this tendency to rest in mere sophistries are supplied by some of the Papists, and yet such sophistries as would probably confound uninstructed Protestants. Of this we shall probably furnish some examples by and by.

POPISSH ABUSE OF THE DUKE OF NORFOLK.

LORD ARUNDEL is the Duke of Norfolk's eldest son. Both are Papists, but the young man seems an extreme bigot, and lately went down on his knees before the Popish Bishop of Limerick. His father, it seems, gave him a hint to resign the representation of Arundel. At this the Papists are furious as an interference with the freedom of election. So it probably was; but the original appointment of Lord Arundel was as great an interference against which no wrath was manifested by Papists, and so is his Lordship's appointment now by the priests to represent Limerick. It is perfectly preposterous to hear Popery prating about freedom. But only hear how they fall foul of the poor Duke of Norfolk when he ceases to be their humble servant, in the true spirit of those of old who trode on the necks of kings. We quote from the *Catholic Standard*. What a fine subject would the Duke have been for the Inquisition in its palmy days!

"The Duke of Norfolk has a perfect right to insult his faith—if he have any faith—to apostatize from his creed—if he do believe, or profess to believe, in any form of religion—to assail the spiritual acts of the Pope, even in unbecoming language—even to argue against the organization of the Catholic Hierarchy in England, if he have the mental capacity and the requisite amount of education for such a task; he is at liberty, so far as the public are concerned, to avow himself a Pagan and to live as one, if that be the bent of his mind; and he may, if he think proper, play Sir Oracle in his household, and dictate, dogmatize, and despotically rule within the walls of the castle of which he is tenant for his life, without our caring a straw about him or what he says, thinks, or does. But the Duke of Norfolk has no right to interfere with a member of the House of Commons, or with the electors of Arundel, or of any other place in this kingdom. He has no right to turn out one member or to return another. He has no right to deprive Lord Arundel of his seat in the House of Commons," &c.

THE BLIGHT OF POPERY.

PRACTICAL EFFECTS OF THE CELIBACY OF THE CLERGY.

POPERY now exhibits itself as a vast system of priestly tyranny and selfishness. It is a power unlike any other that has ever existed. The priesthood lay claim to an authority altogether superhuman, and wield it to advance their own interests, and support their own privileges and emoluments. Their principles and interests are at variance with those of the rest of mankind; so that when the one are raised, the other must be depressed. The advancement of the hierarchy is the ruin of the people; for it thrives upon their vice and degradation. This will be manifest from a consideration of the following particulars:—

Here is a body of ecclesiastics separated from all the usual ties and sympathies of human nature. They have no domestic relationships of a virtuous character. They are distinguished from the rest of the world by trampling upon those conjugal and paternal affections which are generally thought to humanize the feelings of men, and link them most closely to their fellow-creatures. Romanism thus annuls the first laws of social life, and repudiates the edict of the Creator, who declared it to be "not good that man should be alone." But in extinguishing the domestic affections, it does not eradicate the propensities of human nature, but leaves the grosser desires to seek gratification in a sinful and heartless manner. The licentiousness of the priesthood has often called forth the indignant remonstrances of Europe; and the flagrant seduction which they have practised in their use of the confessional

has compelled unwilling Popes to issue bulls against this course of immorality. But the improper pursuits of selfish desires renders the heart callous and unfeeling, until by continued practice the spirit becomes insensible to the wrongs of its sorrowful victims. This leads to a hardihood in vice which is scarcely conceivable. When men can wantonly make a wreck of virtue, and remain unmoved at the ir retrievable ruin which they have caused, their seared conscience is prepared to perpetrate any other act of reckless selfishness. This is manifest in the whole conduct of the Romish priesthood. With a few exceptions, they seem to live for themselves alone, and to have no regard for the happiness or wellbeing of another.

When do the priests exhibit any self-denying love for their fellows, any tender care for the public good, any disinterested regard for fallen sinners? Every religious office which they perform is of a stern and mysterious character, and payment is demanded from the poorest of the people. "No penny, no paternoster." They profess to have the power of forgiving sins; but a price must be given for such absolution. They say that they can free a soul from the pains of purgatory; but souls may burn and freeze there to eternity if the required money be not forthcoming. There is no mass for the poor sinner's release unless the demands of the priest be first satisfied. Everything sacred is made a matter of barter. The ghostly attendant interferes in every event of life, from baptism till the moment of dissolution, and receives payment for every rite which he performs. Wherever he is found, he extorts money from his dupes, and will administer no Christian office without a price. The bed of the dying penitent must be sold to procure a fee for extreme unction. Alms which have been given to the destitute sick must be surrendered to those father confessors. (Much of the charity which was sent to relieve the famine in Ireland found its way into the pockets of the priests.) The widow and orphans must part with their slender inheritance, if it have not been already alienated on the death-bed, in order to save their deceased relative from the fancied tortures of the unseen world.

If a man had the power of forgiving sins or delivering from purgatorial fires, would not common humanity tell him to exercise that power freely toward every unhappy sinner? "Freely ye have received, freely give," was the command of the Saviour when he conferred upon his Apostles the miraculous gifts of healing. We allow that the pastor should be supported by his flock whilst he teaches them the way of truth, for "the labourer is worthy of his meat." But to extort money from the poor—to demand payment for the forgiveness of sins—to ask a price for the holy sacraments—to sell the gift of God for lucre—to let the souls of the needy continue in purgatory, whilst the rich are prayed out of it—betokens such a mercenary and heartless spirit as is totally incompatible with the merciful character of the gospel, and at variance with the common dictates of humanity.

See those troops of mendicant friars and begging monks, who pass their life in indolence and sloth, a burden to the community, and a moral nuisance wherever they come! The towns of Italy swarm with them. They *ask* alms, but the people dare not refuse their request. The Bible says, that "if a man do not work, neither should he eat;" but they do not work, yet they eat at the cost of others—many of them living upon the fat of the land. They are locusts who feed upon the industry of others, and impoverish the country by necessitating it to fill so many useless mouths and "slow bellies." Oh! it is degrading to see strong, hale men, in the vigour of life, going about asking alms "for the love of Jesus," or rather "for the sake of sloth."

A large portion of the children born in Popish lands are illegitimate—the average in some places being one-third of the whole number of births. A great many of these are children of the priests. It may be asked, What becomes of this unhappy offspring? We reply, *first*, The illegitimate children of popes, bishops, and the higher order of clergy, by their favourite concubines, are usually cared for. Being reared in monasteries or convents, the males succeed to their parents' priestly offices; the females are married with a dowry to the poor nobility or gentry; *secondly*, Others are left to live at hap-hazard. Of this we shall furnish an illustration:—The servants of Mr. — were one Sabbath attending upon the confessional in a church of Malta, when a parcel of boys in the streets disturbed the congregation by their noise in play. The officiating priest sent out an understrapper to silence them. "Give over, you bastards," was the saintly command. "Bastards! a pretty thing, when most of us belong to the priests," was the impudent reply of a little urchin. The man shook his head, and returned into the church. As the noise continued, the priest inquired aloud if his orders had been executed. He was answered in the affirmative, and the uncourteous reply of the street youngster was repeated in the hearing of the congregation. "And what did you then say to them?" asked his reverence. "What could I say? Don't we know it to be true?" replied the other, amidst the laughter of the assembled penitents. We pledge ourselves to the truth of this narrative; for the servants, on their return home, innocently told it to their mistress as a joke against the priests.

There is another mode in which infants are disposed of, which is of a blacker character. An intelligent traveller in Spain has given the following account:—

"In every town in Spain, and, I believe, of Portugal also, there is, or should be, a building set apart for the secret deposition of those children whom it may not be agreeable to their parents to maintain at their own homes. It is called '*La Casa de Expositor*'—the House for Exposed Children.' A hole is prepared in the thick wall of the building, in which is fixed a sort of trough or manger, with straw. This is called '*La Cuna*'—The Cradle.' This cradle is accessible from the inside for the removal of the children, as from the outside for their deposition. It is covered by a trap-door, which is never fastened, but falls of itself, and furnished with a bell, which the bringer of a child is to ring; which done, he or she quietly walks away—no discovery or pursuit being apprehended. But no one ever confesses himself to have been there. The utmost indication of care for the abandoned babe is to place with it a certificate of baptism, that if it die it may have Christian burial; or some little mark, such as a piece of riband, which is equivalent to a promise that, in consideration of a somewhat more careful attention to the child, an alms will be sent in for the institution. But all this is anonymous, and the seal of secrecy is never broken; so that the parent will scarcely hear whether the infant dies or lives, and no responsibility is incurred on its account. Women of the lowest order, frequently mothers of such children themselves, are the nurses; and two, three, frequently four children, and sometimes more, are dependent on one nurse. They had little regard for their own children, and have seldom any for those who pass through their arms, from the street-cradle to an untimely grave. The case of these abandoned babes is also aggravated by the poverty of the institutions, which becomes every day more pressing, while the increasing misery of the country produces an increased number of deposita. This twofold evil increases in a correspondent ratio, and the prospect is extremely distressing. The Governor of the House of Deposits in Madrid, if the Governor of the similar house in Valencia informed me correctly, stated that of nearly one thousand children admitted in that capital last year, but fifty-six survived; so that at least 940 babes perished thus in Madrid in the course of the year. But if Madrid and Seville yield in one year a total of 1835 infant sacrifices, what must be the appalling total throughout all Spain! In visiting Lisbon lately, I would have seen their 'house;' but we were told that it could only be seen on Innocent's Day—admirable selection of a day for the annual exhibition of their victims! I hope the statement of our Cicerone in the church attached to that hospital was exaggerated. He assured us that they received *cents per die*—'twenty per day.' If so, Lisbon must be in the last state of demoralization; and as the building is evidently inadequate to contain a very large number, they must die here by hundreds."



The "House for Exposed Children."

Here is the blight of Popery. The "forbidding to marry" and the maintenance of begging monks are *necessary* causes of profligacy and poverty. And if the priesthood set the example of debauchery and vagrant mendicancy what will the people do? Here also is a reason for the depopulation of Popish countries, and the public degeneracy of morals. Can we wonder at the existence of *sicarii*, or dagger-men, when children are murdered at their birth? Can we be surprised at the want of natural affection, and at that hardihood in crime, which has characterized the Spanish and Italian nations? Must we not mourn over the beautiful women of the south, and reprobate their ghostly seducers, who rob them of their virtue and murder their babes, and teach them the ways of Jezebel? Whilst the forced celibacy of the priesthood continues, and they have all power in their own hands, these evils cannot be remedied. They are the natural result of this unnatural system, which yet claims for itself infallibility.

THE PRINCIPLE OF ALL POPERY.

POPERY is, perhaps—and we would willingly think so—near its death throes. Many things seem to betoken it; but delusions die slowly, and often already has this grossest of delusions been prematurely given over. The Protestant part of the world, if it be wise, will still look well to its armour and stand warily on its defence; not rashly mistaking a casual sickness, or the ravings of an intermittent fever, or even the apparent dotage of worn-out age, for a necessarily mortal disease. Besides, even the true death-struggle is apt to be desperate—a reckless and remorseless battle for very life. That Popery will die hard may be safely assumed, for it has lived so.

And when we fairly confront it, what a gigantic power, monstrous in all its proportions, does Popery prove to be! The worship which it has invented and organized with the most laborious ingenuity, covers the whole breadth of heaven, fills the entire range of man's spiritual prospects, and excludes the great God himself from the sight of mortals. The creed which it imposes has superseded and suppressed the voice of inspiration in the Scriptures, and confounded the plainest principles both of reason and religion. The rules of the so-called morality which it teaches have obliterated simple truth, perplexed the dictates of conscience, extinguished honour and integrity. As a political system again, it has set its foot upon the human race, claiming universal empire in the world as a mere function of the spiritual authority which it had previously usurped; and so far has it prospered in this line of astounding imposture, as to spread the record of its movements over by far the larger part of the annals of Christendom. No marvel, therefore, that the Protestant who, after having been educated in one of the churches of the Reformation, is but entering on the study of Popery, should be utterly bewildered and lost in the magnitude of the subject. And then there are mystery about it also, and intentional obfuscation, as well as magnitude; for Popery, to a degree beyond all other beings terrestrial or marine, possesses the peculiar gift of that fish which obscures its path and hides its own bodily self by means of a copious discharge of inky fluid. Such a student as we have supposed, while pursuing this inhabitant of the "vasty deep," will at first see nothing before him save "Gorgons and Chimæras dire,"—a great confused heap merely, of doctrinal errors and superstitious practices, so shapeless, so absurd and irrational, so audaciously unscriptural and wicked, and so (apparently) incoherent, that he cannot tell how or where to assail them with any hope of advantage.

And yet, since in these days every Protestant must necessarily be in some sort a controversialist, that is, since by aggressive movements on the other side the debate is forced upon him, it is of the utmost importance that he should understand Popery. Not indeed that he must know absolutely everything relating to its nature, its practices, and its history,—an attainment for which life is too short, and which implies an acquaintance with the contents of libraries; but it behoves him to have a clear and a familiar conception of it as a compact system, assuming it to be such—a true unity, animated through all its parts by some one powerful principle which pervades it everywhere like a life, and which may be felt down to its furthest extremities. Without this, it is true, he may be able within the circle of his private convictions to maintain his own purer faith, or even to do good service in the cause of truth by exposing here and there separately, a few of Rome's more glaring errors. But to what after all would this amount, so far as the main question

is concerned? Popery neither dies nor is buried when the doctrine of purgatory, for instance, has been confuted, or the practice of saint-worship shewn to be unquestionable idolatry, or the fact of Peter's primacy disproved. With this tree no pruning will do, nor the cutting down of suckers and mis-shapen limbs,—it must be grubbed up root and branch. To this it has come at last, and in a controversy so vital it never should have been otherwise, that in our struggle for the reformed religion and worship, he who would strike to purpose must strike for the very heart of the enemy. And before we can do so, we must know with certainty where the heart lies.

That Popery is a compact, and upon the whole a self-consistent *system*, will scarcely be doubted by its opponents, and will be firmly maintained by all its adherents. Comprehending an unnumbered multitude of elements and forces, some of them worse and some better than others, there is also that in it which binds these together and subdues them to a course of vigorous co-operation in the furtherance of its ambitious designs. Excrescences, indeed, may be discovered on it, as there are warts and wens on the human figure; for wherever man's fitful will interposes its action, eccentric movements and irregular developments may with confidence be anticipated. Still it is to be considered also that essential features of the *system* may be mistaken for such mere excrescences. The visionary mysticism of a Theresa, and the world-defying usurpations of a Hildebrand, may seem to be by no means of a piece with one another,—nay, to be, on the contrary, exponents of two entirely different orders of life. They may seem,—but are they so? Why, Ximenes, not to speak of many more besides, combined both styles of energy in his own single person. If again we place the sentimental pietism of Francis de Sales in direct contrast with the ruthless fanaticism of Dominic de Guzman, we may for a moment doubt whether it were possible that two such characters could be formed under the influence of the same ruling principle. But when we follow the founder of the Inquisition to his privacy and his vigils, or when we listen to the exterminating exclusiveness of the bland Bishop of Geneva, we will no longer hesitate to believe that the difference is that of the men only, not of the system to which both of them belonged. The further we prosecute such an examination of particulars, the clearer and the surer will the conclusion become, that Popery, with all its prodigiously diversified phases and modes of self-manifestation, is still a true unity, all whose parts are fitted together and governed by one diffusive and powerful principle—actuated by the same subtle and domineering spirit.

In truth, if we could believe, as some who still call themselves Protestants profess to do, that the offences of Popery are those of degree only,—evils like corpulency for instance, which consist in the excess of what may itself be good or indifferent,—then for our own individual part, we should be disposed to let the controversy alone, and leave the remedy to the healing influence of time. But although we hold Popery both to be utterly bad in itself, and to have sprung up out of an utterly bad principle, still we cannot shut our eyes against the probability that the question what this principle precisely is, may be, as it has heretofore been, variously answered. Those who look at Popery from different points of view, are likely to come to different conclusions respecting its nature,—the Anglican, for example, and the Presbyterian are sure to do so. Those again who contemplate it partially and in detail, will probably imagine that, having ascertained the origin of some of its errors, they have reached that of the whole system. For the faults of an object are seldom visible from every point alike; and the branch which absolutely terminates in

the trunk, still truly derives its life from the distant root. We must endeavour to see Popery altogether, and on all its sides.

Few men, perhaps, while searching for the true solution of this inquiry, will care to go with Whately below even the root itself, and down into the soil, so to speak, of human nature. It must be quite true, or rather it must be a mere truism, that the sins of Popery, with all the other sins of mankind, are traceable to that copious source of evil; nay, it is true also that Popery as it advanced, accommodated itself continually to the passions, the prejudices, and the weaknesses of mortals, so as to renew over and over again its direct connexion with their corruptions,—like the spreading banyan which forms new stems by dropping aerial roots into the ground. But all this, however just and important in its own place, yields us little or no help here, when we are not asking how depraved man is, and merely wish to learn precisely where and how his depravity first caught up the life, and began to develop the power, of Popery. The principle which we seek, whatever it be in itself, must obviously lie at that very point where some virulent vice of our fallen humanity entered into an unholy conjunction with the Christian religion, and transformed,—nay, for that was impossible,—but misrepresented and perverted gospel truth and gospel institutions, so as to make them the flexible instruments of its own wickedness. But where was this? Not, certainly, as is sometimes imagined, in the Pope's assertion of his own supremacy and infallibility; for history tells us plainly that this was an after-thought, invented to screen and protect anterior acts of usurpation. Reason also tells us no less plainly, that pretensions so arrogant never could have been sustained or admitted, at any period of the world's age, unless they had grown out of some previously conceded assumption in which they were, unconspicuously, perhaps, but positively involved. Indeed, when we think of it, we can see clearly that these monstrous claims are not the principle but the ultimate development—not the root, but the efflorescence or ripe fruit—of Popery. Not in them, but in that which formed and fashioned them, and forced them up to the surface, can we find what we seek. If, however, we can only trace them to their source, they will guide us to that latent and original error—the prolific mother of many abominations—whereof they are the adult offspring.

Palpably, be what he may, and assume whatever prerogatives he pleases, the Pope did not make Popery, but Popery made the Pope. This is the order asserted by history, and common sense tells us that it is the uniform order of human affairs. The system grew up first, and placed him at its head as its representative and chief functionary; and this universal monarch—this *deus in terris*—is after all no more than the index of the ecclesiastical dial-plate at Rome. Nor is it by any means difficult to discover what kind of force impels his movements, for he proclaims it sufficiently. Spiritual despotism, unlimited church-authority—that is the monotonous sound of every hour-stroke which he ever strikes—the one only signification of everything he utters. Church-authority, as the supreme arbiter in all questions of faith and practice, is the power that in the Papal monarchy is personified beneath the triple crown, and symbolized by the two swords. Manifestly it is so in respect of discipline or administrative operation. Indirectly and less manifestly, it is so also in the case of doctrine; for howsoever originated, whether borrowed from revelation or bred of superstition and fanaticism, every doctrine of Popery relies for its dogmatic basis on the authority of the Church. This authority pervades the whole system, and may be felt throbbing like a pulse wherever the touch is applied. Of that system, indeed, it is not the life only, but the defiant strength and

bulwark as well, quite reason-proof. Let the controversialist demonstrate that an assertion of the Tridentine fathers is absurd, unscriptural, blasphemous, or (worse than all) merely modern, and yet his labour will be idle, for the decree of Trent will still float serenely on the stream of church-authority. Thus it is not without a cause, sufficient in its kind, that things which have been refuted a hundred times over, nevertheless continue as they were, unabashed and unabated. The air-vessel that has been thrust under water comes up immediately to the hand, because the same force which gave it buoyancy at first bears it to the surface again. It is church-authority that floats the lies of Popery, and the lies will never sink till that which floats them be destroyed. Concede that church-authority which is claimed, and transubstantiation will still bid a scornful defiance both to the arguments and the senses of Protestants; nay, make this concession, and there must even be a Pope also. The Tractarians asserted the church-authority, and with a simplicity of self-ignorance which it is not easy to account for, persisted for a time in vilifying the Pope. When they came to comprehend their position better, it turned out that if there had not been an old Pope at Rome, they would have been compelled to set up a new one for themselves somewhere else; because their church-authority obliged them to assume that there is and must be on earth, living and speaking, or ready to speak, a supreme, final, unchallengeable, *infallible*, judge for the determination of all questions touching religion. Of this absolute church-power the Pope is merely the administrative and official organ, whatever be the number of the poor old man's crowns, the splendour of his robes, the grandeur of his titles. Abolish *him* and spare *it*,—then wherein is Christendom liberated, whereby is the world benefited? We greatly prefer the Pope without the power, if it were so, to the power without the Pope.

But our elephant also must have a tortoise to stand upon. The church-authority of which the Pope is the head, can no more be a self-sustaining thing than the Pope himself; it too must necessarily rest upon something else below it. Nor with respect to the Romish Church, is it at all difficult to discover what this other and deeper foundation is; for there the priesthood underlies the Church and its power, as obviously as the Church underlies the Pope. In the Popish system the laity have no place, except that of a blind acquiescence and unquestioning obedience. The church-authority, accordingly, of which we have been speaking, is nothing more than a convenient name representing the joint or collective authority of the priesthood; and therefore the Pope must exist rudimentally in the notion of the sacerdotal functions which has been adopted and propagated at Rome. Indeed, if, on the Romish scheme, there were only two Christians in the world, one of them, being a priest, would be the other's Pope. What then does a Romish priest pretend to be? A pregnant question truly, and one to be well considered; for, unless we have been misjudging him and the system to which he belongs, he carries the principle of all Popery, or let us say a whole Pope, in his pretensions.

NEW PAPISTS.—A leading Popish print contains the following ominous paragraph:—

"We hope to be at liberty soon to announce the conversion of three ladies of the highest rank, the most eminent position,

and the largest fortune in the kingdom. One, as distinguished for her unspotted fame as for her personal charms, has been already received into the Church. The others will, with God's blessing, very soon follow; and they are not likely to be unaccompanied by men as well as ladies of high rank."

RELIGIOUS LIBERTY ABROAD.—In the first Number of the "BULWARK" we called attention to a subject to which, we predict, the Protestant mind of this country will be turned with growing interest from year to year. We refer to the restraints imposed upon Protestant worship, and still more upon Protestant missions, in Papal countries abroad. To quicken the interest in this matter, and in this way to lead to such measures as shall remove the disabilities of suffering British Protestants, nothing is so necessary as the circulation of well-authenticated facts. We are therefore glad that we can commend to our readers a document which most satisfactorily meets this necessity in Dr. James Thomson's "Letter to the Right Honourable Viscount Palmerston on Full Religious Liberty for British Subjects Abroad, and on General Religious Liberty in all Nations." (Partridge & Oakey, London.)

Dr. Thomson has travelled as agent of the British and Foreign Bible Society in South America, Mexico, the West Indies, British North America, Spain, and Portugal, and therefore speaks with all the authority of a candid and intelligent eye-witness, who "testifies what he has seen." His Letter is brimful of facts, expressed in a spirit of respectful fidelity and earnestness, and we have reason to believe has already done good in high places. We should wish to see it circulated in thousands. Its perusal cannot fail to rouse the indignation of every British Protestant at the restraint and disabilities to which his fellow-countrymen have been subjected in every country in which the Papacy holds sway, and his shame at the pusillanimity that has hitherto borne this almost without remonstrance. The watchword of our country in reference to British Protestants abroad must henceforth be—"We shall get for them the same measure of liberty abroad as we give to Papists at home."

"THE PROTESTANT LIBRARY."—Our energetic townsmen, Johnstone and Hunter, have projected a most important work under the above title. Their object is to place, in a cheap form, within reach of the general student, a number of the most masculine and unanswerable refutations of Popery in all its parts by the giants of former days, edited also by eminent living divines, so as both to secure accuracy and to bring down the information under each head to the present date. Now that a great and probably protracted struggle with the Papacy is inevitable, and that there is no want of means, skill, and energy on the side of Rome, it becomes every Protestant to be buckling on his armour; and we shall be greatly disappointed if the "Protestant Library" does not circulate in tens of thousands throughout the United Kingdom. It ought to be in every library, and, if possible, in the house of every intelligent Protestant. We cordially wish it all success.

POPISH MIRACLES.—A letter printed in large type lately appeared in the Glasgow Popish paper, of which the following is the commencement and substance:—

"TO THE EDITOR OF THE FREE PRESS.

"MY DEAR SIR,—In your last number you inserted a letter signed 'Jas. Walsh,' which, with its many other faults, is calculated to hurt your journal with sound, well-instructed Catholics.

"In that letter we are told, that *no Catholic is compelled to believe any miracles except those related in the Sacred Scriptures*. I need scarcely say, that this proposition is *rash, scandalous, impious, and savours strongly of heresy*."

No, no, it would never do to admit such a doctrine as this. Popery pretends to add to the works of God, as she impiously adds to his word; and her "signs and lying wonders," her winking statues, holy coats, and wonder-working Bambinos, would soon be at a discount were the honest truth allowed to circulate amongst her blind and degraded votaries.

MORE NUNS AT GLASGOW.—We observe that eight young ladies "in the full bloom of womanhood" have been consigned to a living sepulchre at Glasgow. There are now eighteen priests and two nunneries in that city, and Popery seems determined, if possible, to erect one of her strongholds there. Our friends in the west ought immediately—in addition to their public preaching, which we trust they will not suffer to be put down—to start an Irish Mission similar to that of Edinburgh. There is a powerful Protestant spirit in the west which only requires to be practically directed.

MISS TALBOT'S CASE.—Miss Talbot is now married. Her immediate escape from the convent into matrimony seems to indicate that she never really intended, as was alleged, to be a nun. It seems also to intimate that many other poor slaves of the priests would sing to the tune, "I won't be a nun," if they durst. We observe that Dr. Hendren was not present at Miss Talbot's marriage; the scene would probably have been too painful for him. The newspapers say that "*low mass*" was said on the occasion of the marriage. It would have probably been the *highest* mass the Church could muster if Miss Talbot had "married the Church," according to their slang, and given her £80,000 to build Dr. Hendren's cathedral.

POPISH HATRED OF GAVAZZI.—Nothing can exceed the rage with which Papists regard Father Gavazzi for his withering exposure of their atrocious system. Their chagrin finds expression, as usual, in the most palpable misrepresentations, of which the following may be taken as a sample. Gavazzi is visiting the provinces with great effect, in conformity with urgent solicitations; but hear the Popish version of it.—

"THE APOSTATE GAVAZZI AGAIN.

"*To the Editor of the Catholic Standard.*

"MY DEAR FRIEND,—I promised never to speak again on the apostate Gavazzi, but it would be a crime to conceal the work of Divine justice. O yes! thanks be to God, that unhappy ex-monk has fallen into the most absolute contempt and misery. The good sense of English people obtained, at least here, a perfect triumph. London, even, with its infinite number of curious of every nation, became for the apostate a place of horror and abomination—a place of complete distress. In such degradation and despair, he is obliged to abandon his scandalous theatre of Willis's Rooms, and carry his show-box and his comedian dress to the country, to obtain new applause, and, more particularly, *money*. Indeed, he sent his theatre tickets to Northampton, where nobody can understand the Italian language of the apostate, but they will perhaps understand his mimic talent. One of my friends has written to me, saying that he is expected, and that he shall be received according to his merit as a capital comedian. I wish him the same success that he has obtained here, and God certainly will not forget him

"AN ITALIAN PRIEST."

PUSEYITE CONNIVANCE AT POPERY.—The Tractarians not only hand over all Dissenters to the "uncovenanted mercies" of God, without the slightest hesitation, and in a spirit of rude arrogance; they also make a rule, on all state occasions, to "speak quietly" of their "erring sister," who sits upon the "seven hills." The following is all that the late "Papal aggression" could evoke from the Puseyites of the London Union. Was ever mawkish, pompous nothingness tricked out in such a flimsy robe of mock solemnity?

"Resolved unanimously,—That this committee solemnly declares that it considers the present episcopate of the Church of England to be truly and completely that which was founded by the successors of the Apostles, and therefore is entitled to the entire and undivided allegiance of the members of the Church of England. That this committee having read and considered a recent Papal bull, together with an address from Cardinal Wiseman, feels itself compelled to state that it considers the same, with the claims thereby advanced, to be an *unquestionable invasion of the Church of England!*"

THE BULWARK.

EDITORIAL COMMITTEE.

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Revising Editor, Rev. W. CUNNINGHAM, D.D., Principal of the New College, Edinburgh.

THE PROTESTANT ORGANIZATION OF ENGLAND.

THE organization of British Protestantism is absolutely necessary, both because we are dealing with an enemy most thoroughly united and disciplined over the three kingdoms, because we have all one object, and because without union and co-operation we can neither discharge our duty to ourselves nor to the Papists around us. The organization of England is especially necessary, because towards that noble section of the empire the main strength of the enemy is at present directed, and because in whatever way England decides, the battle will, humanly speaking, be gained.

Deeply impressed with such considerations, we lately visited some of the principal towns of England, to ascertain to what extent the Protestants were preparing for the approaching struggle. We were aware of the strong outburst of English feeling in regard to the late aggression,—we knew that the great mass of the English papers, from *The Times* to *Punch*, had strongly pronounced upon the side of truth,—we knew that "the Bill had been passed," and the Protestant Alliance been formed: but we were persuaded that unless all this was followed up by a vigorous and detailed organization of the kingdom, little permanent success could be expected in dealing with a most vigorous, cunning, united, and untiring enemy. And we must confess that the result of our investigation was very far from satisfactory, although we saw the elements of irresistible power, and, by the blessing of God, of triumphant success, if properly combined and directed.

The first town we visited was Newcastle. Popery is very bold there and in the neighbourhood, so much so, that on a recent occasion its emissaries upset a missionary meeting simply because some allusion was made to its monstrous proceedings in the South Sea Islands. There are many excellent Protestants there, but as yet no association had been formed. No one could be more zealous or better informed on the subject than Mr. Walter, who had been named as secretary, and we trust that soon a vigorous association will be in operation. Let Newcastle set an example of action, and do all in its power to strengthen the hands of the metropolitan committee. Now that basis of union has been adopted in London, the provinces have no need to delay.

From Newcastle we proceeded to Leeds, and met with a number of friends of Protestantism. The atmosphere of the place generally seems, however, very cold on the subject. A rampant Puseyism has largely done its work

and Popery is working with all its might to take advantage of the opportunity, and in the worst sense becoming "all things to all men." We trust that the late explosion with the notorious Dr. Cahill may help to rouse them to action. His astronomical lectures were a striking illustration of the adroitness of Popery, and we found Protestants busy sending their children to hear them, not knowing nor apparently caring to know that the lecturer was a furious Popish bigot, who had just for another purpose been expressing his sanguinary hatred of England as follows:—

"There is not one French man, or one French woman, or one French child, who would not dance with frantic joy at the glorious idea of having an opportunity before they die of burying their eager swords and plunging the crimsoned French steel into the inmost heart of every man bearing the hated name of Englishman. Therefore, keep up your courage, and wait your opportunity in a strictly legal attitude, and England will be very soon in your power."

As yet there is no effective Protestant association in Leeds, although Mr. Atkinson, the Secretary, is most zealous and intelligent, and several of his friends seem fully alive to their responsibilities.

A far better state of things in every way we found at Manchester, where much has been done, by the eloquence of Mr. Stowell and others, to awaken the people to a just perception of what Popery really is, and what it meditates. There is a powerful committee—powerful both in talent and numbers—organized there, which we trust may yet exert an immense influence not only in Manchester but over the empire. Popery has abundant wisdom to discover the importance of Manchester, which may be said to be the head-quarters of every important movement in England, and of which it may be said emphatically that its "merchants are princes." She has built a splendid cathedral at Salford, and established a bishop, who in a recent pastoral address thus coolly chalks out his scheme of aggression:—

"On viewing the extent and the great population of our diocese, we are painfully reminded of the number of workers in the vineyard being so disproportionate to its needs. 'The harvest indeed is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he send labourers into his harvest.'—Luke x. In several tracts of country, and more especially in the eastern portions of our diocese, there are populous towns and villages where no temples exist in which the faithful can worship, and where no pastors are found to break the bread of life—a state of spiritual destitution which we have long lamented. We may refer in particular to the large manufacturing districts of Accrington, Haslingden, Colne, Bacup, Tormorden, and Heywood, where there are neither resident clergy nor chapels. It must be our first care, with the blessing of Heaven, to direct our best energies to these destitute places, sending among them zealous missionaries, to 'build up Sion, to restore the fallen altars of the Lord, and to cause his name to be known and adored by his creatures.'"

We trust that the Protestant alliance of Manchester will keep a vigilant eye on the proceedings of this Romish interloper, and labour to awaken the whole district to a sense of their danger. It was most refreshing to meet with men so thoroughly in earnest, and so entirely practical and energetic in their plans.

Liverpool has long been associated with the name of Protestantism. Assailed on the one hand by an increasing inundation of the lowest and fiercest Popery of Ireland, and blessed on the other by a multitude of most zealous and able ministers of Christ, at the head of whom stands the celebrated Dr. McNeile, it would be remarkable if it were otherwise. And yet there is a great want of comprehensive organization. We had some interesting conversation with the Rev. Samuel Minton, who has lately distinguished himself in the Romish controversy, and were glad to find that the open-air services and the weekly sermons on the subject of Popery were telling, and that measures were in progress for the establishment of an effective Irish mission. Such measures are peculiarly appropriate in such a locality; but Liverpool

ought to be the centre of a great organization for resisting Popery in every way. There is, we were told, the means of at once collecting an extemporaneous committee or meeting on a large scale, but our friends when we were there had laid down their arms, and for a time disbanded their committee, because "the Bill was passed." A great delusion in our opinion, as this is not the end but only the beginning of the war.

In Birmingham we found an admirable spirit, and some of the most zealous Protestants in the empire. There, also, Popery is working hard, and the apostate Newman is doing his utmost to paint the face of the old harlot of Rome. But we have good reason to believe that the friends of truth there will act both with wisdom and energy. We received a volume of a most admirable publication on the subject of Popery, issued, some time ago, periodically by Mr. Ragg, which must have done much toward awakening interest and diffusing information; and we confidently look to Birmingham as a place that will faithfully do its duty in the approaching contest.

In London we met with the leaders of the Protestant Alliance. They had then an agent employed in organizing associations in the principal towns of the west of England; and we trust that they will not rest until they have combined into one wide and yet closely compacted ramification the entire Protestantism of England. Better not to have begun than not to act with decision and energy. Scotland and Ireland will be ready cordially to support them. In connexion with this a plan of immediate action towards a specific object should be determined upon, and the Protestant energy of the three kingdoms brought to bear upon it. Let it be the demolition of Maynooth, and any other object upon which we shall all be at one. This would greatly promote organization, and keep the associations alive. Meantime, we shall do our utmost to advance this great cause. In Scotland our circulation is large, in England and Ireland it is rapidly increasing; and if we could only reach every month the ears of the mass of the Protestants of the empire, that in itself would be a great bond of union and an efficient means of concentrating attention on specific objects.

THE ORDER OF BATTLE.

OBJECTS TO BE AIMED AT BY PROTESTANTS.

It is well in this struggle with Popery to set clearly before our minds the precise objects at which Protestants should aim. In this respect, as well as in regard to organization, Popery has, at present, a great advantage over us. Her objects are quite definite, viz., to root out Protestantism over the three kingdoms, and with it all Christian liberty of speech, writing, or action;—to subdue these islands again to the absolute dominion of the Man of Sin;—to recover the entire property and power taken from the Church of Rome at the Reformation. With nothing short of all this will Popery ever be satisfied, and every step she takes is avowedly in this direction. The struggle, therefore, is one in which all Protestants have an equal stake. It is a struggle for very life, and all that is dear to us. On the other hand, it would be well that Protestants knew as distinctly the objects on which they should unite,—at which they should unceasingly aim. For this purpose it is very desirable that the delegates of Protestantism throughout the three kingdoms should meet and determine upon a precise line of action. But meantime the following are undoubtedly some of the most urgent objects to be secured.

AT HOME.

1. The immediate withdrawal of the Maynooth Grant. The intelligent Protestants of the empire always opposed this great national sin and enormous folly; and now that our would-be-wise senators are beginning to come to their senses, let us with unity and determination demand its abolition. If we do, the revenues of Maynooth are not worth two years' purchase.
2. The inspection or prohibition of all nunneries and monastic institutions.
3. The protection of deathbeds from the rapacity of priests and other Popish emissaries.
4. The thorough exposure of Tractarianism as an unprincipled and hypocritical pioneer of the Man of Sin, as well as in itself essentially Popish.
5. Last—but by no means least—The establishment of missions for the conversion of Papists, similar to those in Edinburgh and Dublin, in every principal town and Popish district in the empire.

ABROAD.

1. The withdrawal of all grants of money to Papists in all the colonies of Britain.
2. The establishment of the most complete religious liberty in all Popish countries.

Such are some of the objects that ought to be immediately aimed at, and upon which we believe the great mass of true Protestants would at once unite. The struggle for such objects would develop the true nature of Popery, greatly tend to the promotion of Protestant union, and prevent our associations from going to sleep. One thing is essential to success, viz., the communication of regular intelligence in a cheap form to all who are labouring in this great cause. This was the main object for which the present publication was started, and in proportion as its circulation extends may it be expected to contribute to the end in view. We are arranging to have regular communications from all the principal cities and towns of the United Kingdom, in regard to the respective efforts both of Protestants and Papists; and we trust that soon the desultory warfare which we have hitherto been waging with the Man of Sin will give place to the overwhelming power of a concentrated and united army. We shall be happy to receive hints on this subject from every friendly quarter.

A JESUIT DETECTED.

THAT Jesuits swarm on every side of us is certain, but they are not often detected: A public exposure, however, has been made of one of the name of Gawthorn; and we do not see why such impostors should not be put in the pillory as well as any other cheat. He first writes the Archbishop of Canterbury, affecting to be a zealous Low-Churchman, as follows:—

“47, Holywell Street, Westminster, June 18, 1851.
 “My Lord,—I am very sorry to find by the public prints that Bishop Blomfield joins with the notorious Mr. Richards, of Margaret (now Titchfield Street) Chapel, in casting a slur upon the orders of foreign Protestant pastors, so many of whom met your Grace in friendly conference at Willis's Rooms on Tuesday last; and that he even concurs with that gentleman (at least so it would appear, I hope I am mistaken) in regarding them as ‘mere lay-men,’ (to use Mr. Richards's own words, from which the Bishop expresses no dissent,)

just as the Romanists do all Protestant clergymen, Mr. Richards included, though I believe that gentleman repudiates the name of Protestant.

[Here follow some severe strictures on the Bishop of London.]

"I venture to trouble your Grace with this communication, in order to inquire whether it is your Grace's opinion, and that of the majority of your brethren—in short, whether it is really the sentiment of the Church of England, that these excellent foreign clergymen (whom we have most certainly led to believe that we recognise their orders) are not as truly pastors of the Church of Christ as even the bishops of the Established Church! or whether, on the other hand, we should regard them, with the bishop and his *protegé*, as 'mere laymen'?"

"I am myself a convert from dissent to the Established Church (and I trust, therefore, your Grace will excuse my troubling you on this point), but I confess to your Grace that if the latter view is involved in adherence to the Church of England, or is the opinion of the majority of your Lordships, I, for one, shall certainly feel that the national church has not a particle of claim to my allegiance."

To this the Archbishop sends the following answer, marked "Private," the sentiments of which do him the greatest credit:—

"Sir,—You are far too severe in your censure of the Bishop of London, though I wish that his Lordship had explained himself more fully. But in his original letter to Lord Cholmondeley, he expressly stated that 'they could not by law minister in our churches,' but that every endeavour would be made to provide places where they might celebrate divine worship according to their own form. I hardly imagine that there are two bishops on the bench, or one clergyman in fifty throughout our Church, who would deny the validity of the orders of these clergy, solely on account of their wanting the imposition of Episcopal hands; and I am sure that you have misunderstood the import of the letter which occasioned your addressing me, if you suppose that it implied any such sentiment in the writer's mind. I remain, Sir, your obedient and humble servant,

"J. B. CANTUAR."

Immediately the Jesuit turns round to the Puseyites, and affects to be one of the highest Churchmen in the world, as follows:—

"I cannot believe that those who wish to be Catholic in heart and doctrine will much longer put faith or confidence in such an Episcopate and such a system. I can shew the above letter to any one who wishes to see it; and you are at liberty to make any private use of the information I have given you, short of communicating it to Protestant 'Bishops.' I know it to be a fact that Dr. Maltby (of Durham) has contributed largely towards the support of several dissenting congregations, and it is said that some of his brethren have acted in a similar manner."

When all this is detected and exposed, he comes forward with the following brazen and unprincipled defence of his conduct:—

"I beg to say that I did write to Dr. Sumner on that subject, with a view to the benefit of a relative whom I am trying to convert (for I am myself a Catholic), and that I omitted my surname in the signature of the letter, in case it should defeat the object I had in view, for I thought it was possible that Dr. Sumner might have heard my name, and might know that I was a Catholic, which would probably have prevented his giving me the information I desired. I much respect Dr. Sumner personally, though I confess none whatever for 'the Church of England,' and I am much obliged to him for his courteous reply to my note. If it is thought that the course I pursued in this matter was unjustifiable, or 'doing evil that good may come,' I can only say that I did not think so, nor did others who are better able to judge. I have only shewn the letter to personal friends, for whose conversion to the Church I am most anxious.—I am, Sir, your obedient servant,

"W. R. FRANCIS GAWTHORN."

The affair has done something towards letting men see the atrocious nature of that system of fraud and lying which is peculiar to Popery. "Speaking lies in hypocrisy" is the Scriptural brand of the system.

THE DEGRADATION OF ITALY.—At a meeting held in Belfast on the 4th of July, the Rev. Dr. Murray of Elizabethtown, New York, the distinguished author of "Kirwan's Letters," and himself a convert from Popery, gave a very interesting account of Rome in its social and religious aspects, which he had lately visited. He said—

"There was no religion at Rome—(hear)—the priests of Rome, who swarmed in the streets, were a disgrace to humanity—(hear)—they were seducers and corrupters of the people, from the cardinal down to the lazy, lousy monk. The monks of Naples sat at the card-table in the streets on the Sabbath. In fact, there was neither religion nor morality in the Italian States."



Gavazzi. Taken from the life.

GAVAZZI.

We present our readers with a likeness of this distinguished Italian orator, whose striking appearance and powerful and melodious voice are now becoming familiar to the Protestants of the empire. An interesting life of him has just been published by his friend Nicolini, and to which we refer for the facts of his singularly remarkable history. Gavazzi's oratory is of the highest cast. He walks the platform with all the grace and majesty of a Julius Cæsar, and declaims with all the fervour and power of a Demosthenes. We have no doubt that such effective and graceful speaking is the result not only of a great natural genius, but of the most elaborate study; and that Gavazzi is an illustration of the skill and talent with which Rome prepares her agents, and seeks to make oratory, as well as music and painting, instrumental in promoting her designs. The effect of the oratory of such a man as Gavazzi on the multitudes that assemble periodically at Rome must be overwhelming. And now that the orator has turned against Rome he deals the most tremendous blows against that system, and at the same time teaches Protestants most important practical lessons.

We know that some are ready to object against the public notice taken of Gavazzi, on the ground that they do not know how far he is prepared to go in the assertion of sound principles. We confess that we have not much sympathy with this feeling, although we respect the motive that prompts it. We are strong advocates for a reasonable caution, but the Protestants of this empire are not committed to any views that Gavazzi may entertain if they are defective. But our astonishment has hitherto been at the singular clearness and depth of his opinions on all the subjects upon which he has touched. Considering his previous training, and the comparatively limited opportunities that he has had of knowing the peculiarities of Protestant truth, it is perfectly marvellous with what precision and manly straightforwardness he speaks. And we would have our friends to act towards him, in so far as he may be deficient, as was done towards one of old who was also "an eloquent man and mighty in the Scriptures," take him and "teach him the way of God more perfectly." He has done great things in the way of arousing Britain, and especially Scotland, to a just appreciation of the true nature of Popery. We think he judges wisely in striking with all his might against the Papacy itself as the centre of a vast and complicated system of gigantic corruption, the curse of his native land, and of all countries in which it prevails. We cannot help thinking that he has a great work to accomplish as an Italian Reformer, and we trust that he will more and more clearly see the great principles of the revealed truth, as well as the manifest grossness of existing and embodied falsehood.

 ROME'S CATHOLICITY SELF-REFUTED;

BEING ILLUSTRATIONS OF ROME FROM HER LITURGICAL AND RITUAL BOOKS.

Those who have done battle with Rome for God's truth know how hard it is at times to find her, or to hold her fast when found. One who had large experience of Rome thanked God for the canons and decrees of Trent, because *there* she is, in her doctrinal teaching, without room for mistake or evasion.

It is not quite so well known, nor has it been made so available to the cause

of truth as it ought, that Rome has embodied herself in other forms as authoritative as the decrees of Trent, where she may be found and held fast. These are her liturgical and ritual books—five in number :

1. Missale Romanum ; or the Mass-Book : with its copious Rubrics.
2. Pontificale Romanum ; The Book of the Bishops or Episcopal Offices : with its Rubrics.
3. Breviarium Romanum ; or Book of the Priest, for his private devotions throughout the year.
4. Rituale Romanum ; or Book of the Priests, for privately administering the rites of the Church to the sick and dying, &c.
5. Ceremoniale Romanum ; or Book of the Ceremonies of the Pope and Cardinals.

These five books are clothed with all the authority of the Roman Church, both of her Popes and Councils. If it belong to history to illustrate Rome in her external relations, and to Trent to present the sum of her doctrinal teachings, in these five books we have Rome as a *Church*, whether in the pomp and plenitude of her public and ritual services, captivating the senses and imagination, or in the internal religious life of those who seek to her "counsels of perfection," and cultivate the highest style of Rome's religious life.

Of more importance still, in one of those books, namely, in the Breviary, we have what may be held as Rome's Commentary on Holy Scripture, in a copious selection from Fathers and Popes, accompanying the Scripture lessons. Protestants have often reproached Rome with claiming sole and infallible power and authority to interpret the Bible, and yet having in point of fact interpreted very little of it. Though she has certainly not done what might fairly be demanded of her in this respect, she has of course given many indications of the sense in which she understands the Bible, and the Breviary contains not a little that may be applied in this way.

With some of these Scripture interpretations we may hereafter trouble our readers. At present we propose giving some illustrations of Rome from the Missale Romanum, or Mass-Book,—a book which, it is not a little remarkable, is to this day untranslated, in its integrity. The English Missals are mere manuals for the laity, shorn of the general rubrics, and of the remarkable chapter, "Defects occurring in the Mass." From this untranslated portion the following quotation is made :—

"DEFECT IN THE BREAD."

"If the bread be not wheaten, or if wheaten, mixed with grain of another kind, in such quantity as not to remain wheaten bread, or if it be otherwise corrupted, the Sacrament is not completed."—Mechlin Edit. 1840, in one vol.

The question might well be asked, How is it known that our Lord actually used *wheaten* bread, seeing that we have no information on the subject in the New Testament, nor injunction to that effect? Barley bread or rye was much more in use in Palestine, and especially by persons in the humble circumstances of Christ and his Apostles ; and is not unlikely to have been the bread of the Passover, and therefore of the Supper. But let that pass. The bread of the Sacrament, according to this rubric, must be *wheaten*, under the penalty of no Sacrament ! no transubstantiation ! Yet wheat is the grain chiefly of the temperate zones of the world, and grows neither under the equator nor towards the poles. Common sense teaches us that that is the best bread in every region of the world which its climate and soil bring to perfection, under whatever name, and with that the Saviour of the world is to be honoured, wherever

better cannot be had. But the Church of Rome would compel the worst bread of some countries to be used, or no Sacrament. In ancient times it was physically impossible for all the churches planted by the Apostles and their successors to have used *wheaten* bread. In Scotland, *wheat* was little cultivated before the Reformation. An Act of the Scottish Parliament exists so late as 1426, ordering every husbandman tilling with a plough of eight oxen to sow at least *one firloft of wheat*,—a proof that wheat was then only beginning to be known in Scotland. (See Art. Agriculture, in Encyc. Brit.) *Oaten bread* was the *best*, if not the only bread of Scotland for ages. Wheat was still less known in Sweden, Norway, or Iceland, whose best bread for ages, if not so still, was *rye*. The best bread of Bengal, at this day, is *rice*; and an educated Hindoo, in common with an intelligent native of Iceland, might take up this rubric, and from it demonstrate that Romanism was not designed by God for the world of Bengal, nor the climate of Iceland, but only for the wheat-growing countries of the world.

The Saviour of the world knew the world He came to save, and no such injunctions dropped from His lips; His disciples, under the guidance of His Holy Spirit, gave the Church great *principles* instead of minute *rules*, the observance of which circumstances might render physically impossible: but the Schoolmen of the middle ages who framed this rubric knew little of the world save Europe, and of it only two or three countries. The Church of Rome adopting their blunder, and true to her maxim to retract nothing and alter nothing, has dashed her infallibility or catholicity to pieces against the physical geography of the world. If this rubric be a heaven-inspired direction, it is certain Rome was never designed by God to be the world-wide *Catholic* Church she claims to be. If this rubric be not a heaven-inspired direction, but a mere blunder of the Schoolmen perpetuated in Rome's ignorance and pride, then has she put her infallibility in as great peril as when she compelled Galileo to recant. If the fables and injunctions of the Shastres of India are fast losing their divine authority before the progress of geography in the mind of the educated Hindoo, should not such a rubric shake the faith of an educated member of the Church of Rome?

“DEFECTS IN THE WINE.”

“If the wine become wholly acid or wholly putrid, or of sour or unripe grapes, or be mixed with so much of water that the wine is corrupted, the Sacrament is not complete.”

“If the wine shall begin to be acid or corrupt, or shall become somewhat bitter, or must, expressed from grapes, or the water shall not be mixed with it, or rose-water shall be mixed with it, or other distilled water, the Sacrament is completed, but the officiating priest grievously sins.”

These things can be known only to the priest. In remote districts of country, and especially in non-wine-producing countries, how often must this defect have occurred, not only from the easiness of the priest, but from unavoidable circumstances! Some wine-merchant must have devised such a rubric. Some vintner to his Holiness: for sure no one but a vintner could have suggested it. In looking over the rubric of the Mass one might fancy it had been concocted by all the Roman trades, with a view to their particular interests; and that the master of each craft had a part in it. Here we have the Roman vintner, the foe of sour wine. Before we had the baker, determined to reject all bread not of wheat, and in other rubrics we have the draper and tailor in all the pride of their several arts. Carlyle has written a very amusing, if not a very instruc-

tive book, entitled "Sartor Resartus," or, "The Clothed Unclothed," to shew what a poor figure man makes in his highest estate when stripped of his clothes; but all the trades, as well as the tailor, have gone to the composition of the Roman Mass, and have a craft interest in upholding it strong as the craftsmen of Ephesus in the reputation of the goddess Diana. As to the marked hostility this and other rubrics evince against rose-water, we can offer no conjecture, unless it be directed against certain clerical fops who had taken it into their heads, that it was a more refined way of serving God in the Sacrament, to use scented waters in the composition of the bread, or in mingling it with the wine. Would that every other species of foppery had been so rebuked as it arose! The Mass of Rome had not now been such a conglomeration of curiosities, but more in accordance with the simple greatness of our Lord's institute.

But these are not the most notable things in this wine rubric. As our Saviour is to be honoured with the best bread of every region of the earth—the best that can be had—so is he to be honoured in the Supper with the wine of each age or country, whatever that may be. Over India, most of Africa, and many parts of Asia, and at this day in South America, the native wine is not the juice of the grape, but of the *palm-tree*. Over the nations of Northern Europe it is some fermented liquor from grain. Intercourse between one country and another was unknown in ancient times beyond the sea-coast. Christ and his Apostles gave forth a gospel of great *principles*, not of petty *rules*, suited only to certain regions of the earth. The Schoolmen, living in Monasteries in Southern Europe, thought *all the world* wine producing countries like their own; and Rome in an evil hour set the seal of her infallibility to this rubric. Humboldt tells us, (*Travels*, vol. v. p. 356,) that in the beginning of the Spanish conquest of South America, among the monks of the Oroonoko the question was violently agitated whether it was lawful to celebrate Mass with palm wine: and being referred to Rome, was, as might have been foreseen, decided in the negative.

The Gospel, as it came from the hands of its Divine Author and his inspired Apostles, in its great *principles* and few *rules*, bore the marks of a Gospel designed one day, like the sun and air, to encompass and bless the world; but Rome, in the multitude of her directions, betrays her *provincialism*, even when uttering her *Catholic* pretensions. Ignorant of the productions and wants of that world of which she claims to be the spiritual ruler, she declares to the nations by these blunders, that God has given her no mission and no authority over them.

" DECREE OF THE CONGREGATION OF SACRED RITES."

" *Let no man dare to use a little cap (skull-cap) in the celebration of Mass, without express leave from the Apostolic See, whatever custom there may be to the contrary notwithstanding.*"

This stern prohibition of the skull-cap to her *bald* priests is prefixed to the Missal with other decrees of the same Congregation of Sacred Rites, to which are appended the Papal sanction. It is no doubt intended to be in conformity with St. Paul's injunctions in 1 Cor. xi. But let any of our readers look at the reasons assigned by St. Paul for his injunctions, and he will find that the covering of the head in a woman is the mark of her modesty and humility in the presence of the man; and the man's uncovering himself is the mark of his superiority to the woman, not of his humility and reverence in the house of God. The Eastern mode of shewing reverence was not, and is not to this

day, the uncovering of the *head* but of the *feet*. But Rome follows only the letter, forgetting, in her zeal, the spirit of Him who prefers "mercy to sacrifice," and who apologized for his sleeping disciples, on the night of his own agony, saying, "the spirit indeed is willing, but the flesh is weak." In ignorance of that world of which she usurps the spiritual throne, Rome puts in peril the health and lives of her priests, unless such enactments are made only to be dispensed with. Such a rubric to a *bald* priesthood, ministering in churches that at all seasons and in all climates, are cold and damp, is a virtual prohibition of those frequent Masses which Rome teaches to be alike necessary to the wellbeing of the living and to the repose of the dead. Is this the Church that would put her girdle round the earth, and penetrate even to the snows of Lapland and Nova Zembla?

It is said of William Pitt, that on hearing his great political rival, Fox, taking up unconstitutional ground on the Regency question, he struck his hand on his thigh, exclaiming, "I'll *unwhig* the gentleman for ever!" In these rubrics we behold Rome, amidst enormous pretensions, betraying her real quality and dimensions, shrivelled from the Catholic into the Italian Church, and reversing her proud saying, "*Urbis et orbis*," into "*Urbis non orbis*,"—Of *Rome*—not of the world.

VISIT TO A PROTESTANT MISSION IN DUBLIN.

It can never be too strongly impressed upon the attention of Protestants that their paramount duty is to endeavour to convert to the faith of Christ the deluded followers of the Man of Sin. The command of Christ, love to perishing souls, the example even of Papists, who "compass sea and land to make one proselyte," all press upon us this important duty, whilst recent experiments prove the perfect possibility of discharging it with success. "The Spirit of the Lord is not straitened," the word of God has lost none of its divine power, and the exalted Saviour still promises to be with his people always even unto the end of the world. If the Reformation has stood still, it is because the Church has been unfaithful and has ceased to employ the means used by the Reformers. But now that the enemy cometh in like a flood, and that the cry is heard, "The Philistines be upon thee, Samson," it is high time to awake out of sleep, and begin to work again in earnest. There appear chiefly to be two ways of working with success in the conversion of Romanists, if we may judge by recent experience. Much has been accomplished by the divine blessing in dealing with the young. In the south and west of Ireland there are about 4000 children, chiefly of Popish parents, receiving industrial and Scriptural instruction. This cannot fail to be productive of great advantage, and the same system ought to be vastly extended. But in dealing with adult Romanists, it seems important to any large promise of success, that controversial should be mingled with dogmatic instruction. This was the method of the Apostles, who "preached the Gospel of Christ with much contention," and "disputed daily in the school of one Tyrannus," and of all the Reformers. It is peculiarly adapted to the circumstances of Romanists, who are all trained to debate, and will come more readily for that purpose, than to hear mere sermons, although open-air preaching has recently been very successful. This has been decisively established in connexion with the Irish Mission at Edinburgh, and we were glad to discover another strong confirmation of it in connexion with the efforts of the Rev. Mr. Macarthy of Dublin.

Mr. Macarthy is curate of St. Michan's Parish Church, Dublin, and is a most accomplished and zealous man. He has, for some time, had a class every Tuesday evening, for the purpose of openly and frankly canvassing the doctrines at issue between Protestants and the Church of Rome. The meetings are attended by increasing numbers; and it is said that from 300 to 400 Papists have already in consequence abandoned their errors. Being lately in Dublin, we were most anxious to be present at this meeting. Accordingly we started with several friends, and after passing through some of the lowest streets of Dublin, redolent of the filth and fumes by which Popery proclaims her triumphs, we arrived at St. Michan's Church. Passing through the churchyard, and up an outside staircase, we entered a large schoolroom tolerably well filled by a most interesting audience. But for a large Protestant meeting held at the same hour in the Rotundo, we understood that the room would, as usual, have been crowded. As it was, there must have been at least 300 present, chiefly young and earnest looking men, and of these it turned out that at least 100 were Papists. When we entered, the devotional exercises were just commencing by the Rev. Mr. Ellis, in absence of Mr. Macarthy. Immediately afterwards a portion of the Epistle to the Romans was read, and a very simple and excellent commentary was given by Mr. Ellis, but no questions were asked, as at our Irish Mission. The topic for a resumed discussion, viz., "Purgatory," was then announced, and the text at which they started was that in Matth. xii. 32, that the sin against the Holy Ghost shall not be forgiven, "neither in this world nor in that which is to come." A whole crop of controversialists were ready to argue that there must be forgiveness in the next world as well as in the present, and therefore a purgatory. Two, in particular, were very clever and adroit, and came armed with opinions from the fathers on the subject. Mr. Ellis gave them opposite opinions from the same fathers, proving that this kind of evidence is worth nothing; shewed that in the parallel passage in the other Evangelist, Mark, the expression is simply "hath never forgiveness;" that purgatory is not a place for forgiveness, but for expiating sin by suffering; and that, at all events, the persons referred to in this passage were mortal sinners, and therefore not amongst those that go to purgatory. From this passage the debate turned on the general question, and was conducted in the best spirit, the writer of these lines taking a part in it. The theory of the Popish Church, that the saints of the Old Testament did not go to heaven till after the death of Christ, was fully canvassed, and amply disproved, although the Papists maintained their ground with great firmness and very considerable talent. And it was remarkable that when reference was made to the Douay Bible, one of the ablest said, "We have no objection to the common Bible, we only wish to know if your doctrines are in the Bible at all;" and when "one of the baser sort" attempted to run down the chairman, by a mere tirade to the effect—"Your Creator, Sir, has given power to his Church to settle this question, and the Church has settled that there is a purgatory, and will you not believe your Creator," &c.,—the more intelligent Papists put him down, saying, "Hold your peace, you fool." In short, the meeting was truly interesting, and excited the most engrossing attention on the part of the audience. It would be of incalculable importance were similar meetings established in every district of Dublin, as the centre and focus of Irish Popery, containing in and around it, we understand, about 200,000 Papists; and if Mr. Macarthy were to establish a training-school for agents to conduct Missions on a similar plan in all parts of Ireland. The entire Protestantism of Britain should concentrate in support of such Missions, which would do more to excite a spirit of inquiry, and diffuse

light, than all the means hitherto employed. The different ministers should unite hand in hand in such an enterprise; and, making Dublin the great centre of operations, they should seek, by the blessing of God, to heave off the enormous incubus of the Man of Sin from one of the fairest islands, and from amongst the most lively and kind-hearted people in the world. We rejoice to learn that the Presbyterians of Dublin are about to establish a similar Mission.

THE DUKE OF NORFOLK A PROTESTANT.

It is singular that whilst our Grahams and Aberdeens are becoming more and more Popish in their tendencies, some of our old Popish aristocracy are throwing off the yoke. We printed in last number a sample of the way in which Popery hoped to dragoon the Duke of Norfolk into acquiescence. The treatment, however, has produced the very opposite result. The Duke, like a man of sense and spirit, has abandoned Popery, and now we have the newspapers of the Man of Sin affecting to make light of this "heavy blow and great discouragement," as follows:—

"**APOSTASY OF THE DUKE OF NORFOLK.**—The *Morning Herald* of Wednesday contains the following announcement:—

"The Duke and Duchess of Norfolk attended Morning Service at the Parish Church of Arundel on Sunday last."

"This announcement will not take the public by surprise. The Duke of Norfolk's Catholicism has ~~never~~ been more than a name; and it is certainly better to see the dead and rotting limb severed from the body. While he professed himself, or rather while he was supposed to be a Catholic, he was in a position, from his rank in Society, to do us some harm; but his power of working mischief is annihilated by his open apostasy."

Another says:—

"In the high storm which has lately blown over these islands, a dead bough that was long swinging and swaying backwards and forwards to the great injury of that part of the tree which had the misfortune to bear its weight has been blown off, and now lies on the ground ready for any purpose to which dead and unsound timber can be applied. In other words, the Duke of Norfolk has become openly, what he has long been secretly—that is, a Protestant."

The Glasgow Popish paper chimes in as follows:—

"When the Pope weeds his garden," said Dean Swift, "he throws the weeds over the wall into the Protestant field." A common nettle—called, in the language of human botany, the Duke of Norfolk—went the way of all weeds on Sunday last in the parish church of Arundel, and fairly took leave of the ancient faith of his family by partaking of the Protestant sacrament. . . . We wonder that the very owls in the old keep of Arundel Castle, who are the most frightful but cherished collection of the kind in Europe, did not flap their wings and scream again at the very moment when their beloved master pronounced the words of abjuration."

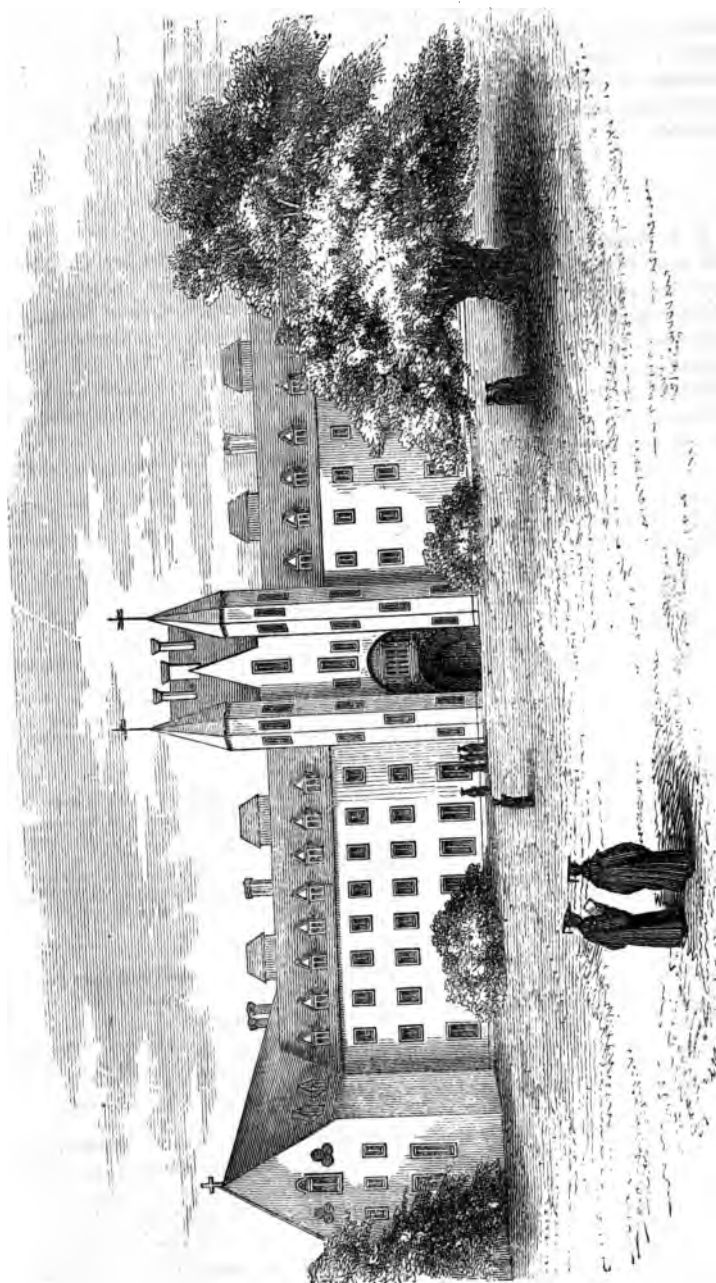
Another remarks:—

"It is now put beyond all doubt that this *wretched noodle* is an avowed renegade—from the faith, at all events, of his maternal ancestors."

A more sagacious and candid writer in the *Tablet* says:—

"Until now the Church has been gaining ground in England—nobles and peasants, learned and unlearned, have entered into the fold; *but now possibly the tide may turn*. Acts of Parliament have been always dangerous to the Church; from Henry III. to Elizabeth they have had great and abiding influences, and we must not shut our eyes to the danger lurking in them."

The whole is a splendid specimen of the bitter but insolent and hypocritical chagrin of Popery; and the Duke of Norfolk may well congratulate himself on his escape we trust upon scriptural principles. We are glad to hear that a distinguished Romanist in Dublin is likely to follow his Lordship's example, and we trust it may only prove the commencement of a new Reformation on a large scale. The delusion that Papists are immovable in their superstitions is rapidly passing away, and ought never to have existed.



Maynooth College.

MAYNOOTH.

LET our readers calmly contemplate the outline of Maynooth College as presented in this Number, and think of Britain giving £30,000 a year to maintain such a training school of heresy and sedition in all the pomp of comfort and luxury. Each student, besides being fed, clothed, and educated, gets, we are told, "£20 a year of pocket-money." The number of students is said to be four hundred and fifty, but a large and handsome addition is being made at present to the building,—of course at the public expense. This still more clearly proves that the cunning bishops are taking advantage of the silliness of our rulers, and making Maynooth not only a training school for Irish priests, at our expense, but a propaganda for Britain and the world. Let the entire Protestantism of Britain, in the name of truth, consistency, and even decency, demand that an immediate end be put to this enormous sin and gigantic nuisance. Let all the grants be instantly withdrawn; and in regard to the grounds and buildings, let them be sold. Perhaps, as the Papists are raising a large sum of money to establish a college of their own, they may be willing to buy them, in which case they may be given at a fair valuation. It is double folly to establish colleges for those who are perfectly able, as it now appears, not only to build colleges in Ireland, but to fill Britain with expensive chapels, nunneries, and schools.

THE EVANGELICAL ALLIANCE AND POPERY.

THE course of events is fully justifying the wisdom of endeavouring to promote that spirit of union which is the basis of the Evangelical Alliance, of which there never was a more successful meeting than that just closed in London. Eminent Protestants were there from all parts of the world. It was a "General Assembly of the Protestants of all nations," meeting on a broad platform, and without compromise. Papers fraught with the most important and valuable statistics were read; and we are confident that in the great struggle with Popery no instrumentality will be more effective than that of this Alliance both in diffusing information, cheering the oppressed Christians of the Continent, and illustrating in the most unmistakable way the real unity of all Protestants who deserve the name. The subject of Popery came before the Alliance in many forms. But one day was specially devoted to it, on which Dr. Cunningham made a powerful address, which we should have liked to transfer entire to our columns. Our space, however, will only allow us to give the following extracts:—

"The world has beheld with astonishment a large number of the most distinguished supporters of these principles, clergymen, academics, nobles, lawyers, abandoning the Church of England and joining the Church of Rome. This perversion to Romanism forms one of the most remarkable features in the recent history and present aspects of Popery amongst us, and is well fitted to arrest men's attention, and to impress some important lessons. Nothing like it has occurred since the Reformation. There has been no previous instance, in any Church or country, of so many men of learning and ability abandoning Protestantism and joining the Church of Rome from conviction. In this respect it stands single and alone, and is, on that account, all the more worthy of investigation, both by those more immediately connected, ecclesiastically, with the movement, and by Protestants in general. It would be out of place to enter here into anything like an examination into the origin and causes of this remarkable movement; but there are some lessons it affords which are at once too important to be omitted, and too obvious to require much illustration. There have been not a few amongst us who have been accustomed to treat the apprehensions of the revival and growth of Popery in this country with ridicule

and contempt, as if it were impossible that, amid the light of the nineteenth century, men could be brought to swallow the absurdities of such a system. Now, I do not mean to dispute that Popery is ever likely to make the greatest and easiest progress among an ignorant and degraded population, and that the diffusion of education, as including the possession of useful knowledge and the cultivation of the mental powers, has a strong general tendency to obstruct its progress. But the Tractarian movement, issuing to a large extent in Popery, shews abundantly that the views which used to prevail with some amongst us on this subject were unwarranted, and that we must not trust merely to what is called the light of the nineteenth century as a preservative against the revival of Romanism. There is a very considerable proportion of the population of Great Britain and Ireland who do not possess that safeguard against the seductions of Popery which the general diffusion, even of ordinary education, affords; and the movement to which we have referred proves, that even if this blessing were more generally enjoyed, it would not of itself afford any adequate security against the revival of Popery. We have seen a large proportion of our most intelligent and best educated young men, persons enjoying every advantage as to mental cultivation, occupying positions of influence, and likely to form a considerable portion of the legislators of Great Britain, embrace heartily and sincerely a system which is substantially Popery, as including all its radical germinating principles; and we have seen not a few of the most distinguished and influential among them openly joining the Church of Rome, and all this without their affording us any sufficient grounds to deny either their mental sanity, or their general sincerity of conviction and integrity of purpose. This event, if duly pondered, is surely sufficient to dissipate the loose and superficial notions that have been prevalent in certain quarters, as to no danger being to be apprehended of the prevalence of Popery in this enlightened age, and as to the diffusion of secular knowledge and ordinary education forming an adequate barrier against its progress. Indeed, the most obvious and important lesson which the whole recent history of Popery presents is just this—that Popery is not to be despised, but that it is ever to be regarded as a powerful and formidable foe.

“John Bunyan, as we all know, described Giant Pope as so damaged that he could do nothing more than sit in the mouth of his cave, grinning at the pilgrims as they passed by, and biting his nails because he could not come at them; and yet, at no distant period, Popery acquired so much influence in France as to be able to repeal the Edict of Nantes, and practically to expel Protestantism from that country; and it soon afterwards acquired so much influence in Great Britain as to render it necessary, for the preservation of our Protestantism and our liberties, that we should expel our sovereign from his throne, and exclude all Papists from office and political influence. And it is most important to notice, that at the era to which I have referred, Popery became formidable in France and Britain, not merely by the accidental possession of political power, by the application of mere brute force to oppose Protestantism, but likewise by the skill and plausibility with which it was defended, and by the increasing hold which it *in consequence* obtained of the understandings and convictions of men. In England, during the latter part of the reign of Charles II., and the reign of James II., a good deal was done in the way of producing and circulating in this country plausible defences of Popery, and these did not fail to produce a certain impression upon the public mind, though that impression was most successfully counteracted by the great learning and ability brought to bear upon this controversy by the divines of the Church of England of that period. In France, too, about the era of the Revocation of the Edict of Nantes, a great deal was done in this way; and never, probably, have greater ability and a larger amount of controversial skill and dexterity been exhibited in defence of a bad cause than we find in the expositions and defences of Popery produced at that period by Bossuet, Arnauld, and Nicole. In the concluding part of last century, and as the result of the events of the French Revolution, an impression generally prevailed that the power of Popery had been brought to an end, and would never again be revived. This notion is repeatedly expressed in Milner's excellent and useful history of the Church of Christ, and prevailed very generally at the time when that work was published. But since that time we have seen a marvellous revival of Popery, not only as a political power, influencing the regulation of national affairs, but as controlling the understandings and convictions of able and influential men; and now that we have passed the middle of the nineteenth century, we find Popery possessed of at least as large an amount of influence, in both these respects—for they usually go together—as she has ever enjoyed since the Reformation. The Pope himself, viewed personally and individually, may seem a very insignificant and despicable creature; but the system which he represents has great weight and influence. It is at this moment regulating to a large extent the affairs of the nations of the Continent. France and Austria are practically subjected to the influence of the Popish priesthood, and the Governments of both these countries have recently exhibited very melancholy and degrading proofs, that they consider the assistance of the priesthood in the management of their affairs to be worth purchasing at any price, even at the expense of national honour and national independence. I have said that the increased political influence of Popery, in different ages and countries, has usually been accompanied with skilful, active, and to some extent, successful efforts in defending the Popish system in argument, and in commending it to the understandings and convictions of men. So it is emphatically in our own day. On the Continent, as well as in our own country, some men of distinguished talents and acquirements have

been converted to Popery, have written in its defence, and have done something to persuade others to follow their example; and it is not to be assumed as certain that this process of perversion will not be carried further than it has yet gone. The system of Popery, viewed as a subject of intellectual investigation, as a matter of argumentative discussion, is not by any means, in every point of view, the preposterous and despicable thing which many are too apt to reckon it. It has not been in vain that the whole skill of Satan has been put forth to devise and perfect this system, to adapt it to the tendencies and inclinations of depraved human nature, and to invest with plausibility the grounds by which its doctrines and practices may be defended. He has been permitted to succeed in devising a scheme which is admirably adapted to men's tendencies, and which, even in its most absurd and offensive departments, admits of being defended with more plausibility than those who have not carefully studied it are very fully aware of, or could very successfully meet. I cannot but regard it as a proof of lamentable ignorance of this whole subject, when men talk of Popery as if it were altogether so palpably absurd, so destitute of plausibility, that it is a waste of time to investigate it, and quite unreasonable to apprehend that any considerable number of educated men might be perverted to embrace it. I fear that persons who indulge in these notions would be not unlikely, if they were brought into contact with an intelligent Jesuit controversialist, to be themselves perverted by his plausible sophistries, or at least to bring dishonour upon the cause of Protestantism, by their manifest incapacity to unravel and refute them.

"The more recent history of Popery amongst us combines with its general history as a whole, in indicating plainly and palpably its true character and tendencies, and especially in bringing out its unchangeableness. When Papists were labouring to persuade the people of this country that Popery, in many respects, was a very different thing from what we had been accustomed to reckon it, some Protestants were disposed to excuse their own readiness to receive the Popish representations upon these points, by alleging that Popery was changed, and changed for the better; and Papists, though they took good care to abstain from committing themselves to this position, were very glad to have the benefit of its being believed and acted upon by others. But of late years Popery in this country and over all the world has been manifesting itself in its true character—has been proving that it is wholly unchanged. It has been giving palpable proof to the whole world that it is as much as ever a system of gross idolatry and of odious tyranny—that it is still characterized by deadly hatred to the Sacred Scriptures, and to the scriptural method of salvation, as well as to the spiritual worship of God, and to the rights and liberties of men. We see now plainly that it still puts forth the same claims to universal supremacy and domination, and that it is determined, in all circumstances, to strive to have these claims realized, in all their extent, whatever violations of the dictates of conscience, or the laws of morality, may seem necessary for the attainment of these ends. Popery has, of late, given us abundant evidence that it is characterized at once by the undeviating firmness with which it adheres to the substance of all its doctrines and practices, and, at the same time, by the marvellous skill and dexterity with which it accommodates its schemes to the varied circumstances in which it may be placed. It would seem, indeed, as if the Pope and his advisers had outwitted themselves in their recent aggression upon this country, and had called forth an amount of Protestant feeling that may issue in serious and permanent injury to their cause. I hope and pray that this may be the result, but I am not yet by any means confident that it will be so. The whole history of Popery is fitted to give us the strongest impressions of the skill and sagacity with which its plans are usually formed; and upon this ground I confess that I always feel that there is a very strong antecedent presumption that any plan which the Court of Rome—sure ever to have Satan's best advice and most active assistance—may adopt, is well fitted to promote the interests of Popery. Whether or not the recent Papal Aggression upon this country will really prove, in the long run, injurious to Popery, will depend mainly, under God, upon the way in which the Protestant feeling it has awakened may be directed and improved; and this, again, will depend very much upon the way in which Protestant ministers and Protestant Churches discharge the duty to which they are now in Providence called. I rejoice most cordially in the amount of strong and wholesome Protestant feeling which the country has recently displayed, but I cannot help fearing that the feeling has been to some extent irrational and unintelligent; that is, that it has not been thoroughly based upon an intelligent knowledge of what Popery is, and of what Protestantism is. And in so far as this may be the case, we cannot count much upon the mere feeling being influential in the right direction, or permanent in its manifestations."

A series of resolutions were afterwards adopted with the utmost cordiality, affirming the true nature of this unscriptural system, and the duty not only of withdrawing all public support from it at Maynooth and elsewhere, but also of using all scriptural means for the conversion of Romanists. These resolutions were as follows:

"1. That in the judgment of this Conference it is incumbent upon the Protestant Evangelical Churches of the United Kingdom of every name, earnestly to fix their attention on the efforts which are made in all parts of the country to turn away the people from the

true faith of the Gospel to the Antichristian and fatal errors of Popery, and to stir themselves up to importunate and united prayer, and also to the adoption of vigorous and combined measures to counteract them, that, if it please God, the revived zeal of the Romish priesthood may be effectually thwarted, and the ancient Protestant doctrine, so dear to our forefathers and so precious to ourselves, be preserved in its entireness, and wreathed with augmented power in all parts of the land.

"2. That this Conference is strongly impressed with the conviction that their Roman Catholic fellow-countrymen should become more than ever, in a spiritual point of view, objects of Christian compassion, misled as they believe them to be, to the imminent peril of their soul's salvation, by their priests, and by the superstitious doctrines and worship of Popery; and that all judicious evangelical means should be employed to a far greater extent, and in a more direct manner than they hitherto have been, to bring them under the influence of the Gospel, in order to their regeneration. And they would earnestly lay it upon the hearts and consciences of all present, to unite with their fellow-Christians of all Protestant Churches, in efforts originated by this motive and directed to this end.

"3. That the Conference looks with sentiments of liveliest satisfaction upon the evangelical labours of their Protestant brethren in many parts of Ireland, especially in the south and west, and gives thanks to the God of truth and grace for the manifest and abundant tokens of His blessing with which they have been attended; and that it commends these labours to the prayers, sympathies, and the cordial support of all the members of the Organization, rejoicing in the hope that they are but the commencement of such a series of Protestant efforts to make known the way of life in that country as may, under the Divine benediction, issue in the final overthrow of Popery, and the consequent triumph of the glorious Gospel of the Son of God.

"4. That this Conference seizes the present occasion to place on record its deliberate opinion, that all support given to Popery, by the Legislature and the Government, is contrary to the principles inculcated by the Word of God, and inimical to the true interests of the nation; and expresses the conviction that such support, especially as it exists in the form of pecuniary endowments, should be withdrawn, whether granted to it at home or in foreign parts of the British empire, and that henceforth it should receive no countenance nor encouragement from the rulers of the land.

"5. That the Council be instructed to give their renewed and unwearied attention to the subject of Popery, and to the efforts and operations of Roman Catholics in the United Kingdom, so that they may be prepared, as occasions arise, to adopt measures themselves, and to advise the different committees of the Organization on the measures which it may be proper for them to adopt, in the course of the great conflict in which this Protestant country is engaged with Popery, always bearing in mind that the weapons with which our warfare is carried on are not carnal, but mighty through God, and that for this very reason they must ultimately succeed in the discomfiture and everlasting overthrow of every Antichristian power; while the kingdom of the Lamb of God shall be established upon their ruins, and extend its pure and peaceful reign over all the earth."

LIBERTY IN POPISH COUNTRIES.

The proposal to erect a Protestant church in a prominent street of Rome has fallen like a bombshell among the Papists of this country. Previously they were loud in their professions of liberality, but it now appears that all that they meant was liberality towards themselves. "The case being altered, that alters the case," according to the old saying, and now we hear on all sides the most virulent denunciations of any such infamous proposal as that of introducing liberty into the eternal city. No doubt Paul Cullen, at the recent Dublin meeting, persisted in the old statement, but he seems in every respect a fossil, as if dug up from amidst the debris of the middle ages. Hear him on the subject:

"The Lord Primate here interrupted Mr. Moore, and said that he was wrong if he intended to intimate that the Pope was ever inimical to civil liberty. Wherever the Catholic Church prevailed *there true liberty followed*—(cheers)—*wherever Catholicity has been superseded there slavery followed*. It was so in every country from the beginning of Christianity. (Cheers.) His Grace thought that, after having made that protest, the honourable member would desist, and he hoped that it would be believed *that the Pope, as well as the Bishops, were the true friends of civil and religious liberty*." (Cheers.)

But then, hear the *Tablet* when the matter is pressed to a practical issue—

"Let those English heretics who are now so spitefully bent upon insulting 'the Sovereign of the Roman States,' learn that their hatred of foreign superstitions, of the most inhuman mysteries that the devil propagated among men, is not greater than that which every good Catholic must feel at the contemplation of their heresy. The English nation has proscribed the burning of widows in India; and is the Pope not to hinder, if he can, the perpetual burning of the souls of his own people in hell? The grand consuming pride of the English makes them insensible to all considerations which are repugnant to their own desires."

Aye, there is the true spirit of the "Beast," and ever will be. Nay, an attempt is made to argue on the subject, and the arguments may be summed up in two. First, "it is your principle," say they, "to tolerate all, but it never was ours. When you, therefore, grant universal liberty you are only consistent, but that is no rule to us, for 'is the Pope not to hinder, if he can, the burning of the souls of his own people in hell?' Now, the answer to this is plain. It is a mere attempt to make wickedness its own justification. It is a "glorying in their shame." We have heard of a man who said to a friend, "I forewarn you that I have a great peculiarity. I am very apt to say rude and insolent things, but it is just my manner, and you must consent to bear with me." To which the other answered, "I also have an unfortunate peculiarity. When any man is rude to me, I open the door and kick him down stairs, but it is just my way, and you must consent to bear with me." The braggart behaved himself on that occasion. Now, perhaps this is not the precise way in which we must deal with Popery, but it is preposterous to imagine that we can sustain, as a reason for the Pope's intolerance, such a statement as this—"Oh! it is just my way, I take liberty from all, and I grant it to none. That is my principle." This is only adding insult to injury. Another argument is thus stated by a leading Popish journal:—

"In this country we claim nothing but as British subjects—as men who have equal rights with the proudest Protestant in the land. Our religion alone is true, and for that we make sacrifices to which the heretic is a stranger. We have as good a title to our possessions, and as clear a right to the benefits of the constitution as any heretic, be he who he may. It is high time people learnt this truth. We are here as Englishmen, Irishmen, or Scotchmen, and the Protestant has no right to interfere in our private affairs: for with him religion is a private affair. We have a better title than Queen Elizabeth had to her throne, for she was, according to the law of every country in Europe, a bastard; and we must therefore decline to be judged by the laws and maxims of that most wicked and merciless woman. We do laugh at and deny the supremacy of that sovereign in religious matters, and so does every dissenter in the land. Why, then, punish the Catholic for that which the whole population of Scotland, and all the Dissenters of England, boast of and practise with perfect immunity from pains and penalties?"

"It is a plain fallacy, and we can hardly believe those who put it forth in earnest, to justify this attempt upon the Pope by a reference to the condition of Catholics in England. We are English subjects, and claim such rights as belong to us. When Italian Protestants come forward and demand a site for a church in Rome, it will be time enough to discuss the question; but even then it will not be a question for British interference. The English Government has no business to meddle in this matter, and if it does so it will be solely on the ground of might, and in pursuance of that policy of 'bullying' which the Whigs have invented, and of which, while pretending the contrary, they are the most resolute defenders."

The answer to this is also plain. All men have liberty of worship in this country, whatever be their origin, and the Pope actually proposes to send to London a body of Italian ecclesiastics, to whose right of worship no objection will be taken. We are entitled to demand the counterpart of this on every principle, human and divine, in Rome, Lisbon, and Madrid. In regard to the natives of Italy, Spain, and Portugal, the very complaint is, that at present they have not a particle of religious liberty. It is the merest hypocrisy to speak of "Italian Protestants coming forward and demanding a site for a

church," when it is notorious that all liberty is crushed there by a merciless Inquisition. In a recent oration of Gavazzi, he says :—

"Without the Inquisition, Spain, France, and Italy would at this hour have been Protestant—(applause)—and would now have been embracing each other in the name of the primitive Church of Jesus Christ. The merit, therefore, of the lauded unity and durability of the Church of the Pope is due, not to the sanctity of the doctrines which he teaches, but to the spies of the Inquisition—to the dungeons of the Inquisition—to the horrible punishments and executions of the Inquisition. (Great cheering.) The religion of the Popes leaves no alternative. You must either adhere to it or die in prison or on the pile. With us Italians religion is not allowed to be a matter of conscience, but is an affair of police. (Hear, hear.) We must either believe what is prescribed, or suffer all the cruelties which Papal inquisitors can inflict. And I defy you all,—Oh, bigoted Catholics! I defy you to deny this: That whoever is born a Roman Catholic, at least in Italy, must die a Roman Catholic. (Great applause.) If he submits to the ignominious yoke of the Church, it may be that he will be allowed to die peaceably in his bed; but if he only attempt to shake it off, he will still die a Roman Catholic, it is true, but either in the dungeon of the Holy Office or on the wheel."

Here, then, is a great part of our complaint, that the very men who braw for liberty, nay, for ascendancy in this land, trample down every trace of liberty in all lands in which they have any power. This fact must be proclaimed and rung in the ears of our statesmen until justice is obtained. Nay, we suspect that, as the apostles braved a similar tyranny on the part of old pagan Rome, and overcame it, so must we, by an open determination to preach the Gospel in those countries at whatsoever hazard. "I know," said the apostle, "that in every city bonds and imprisonments await me, but none of these things move me." Meantime, we rejoice to publish the following resolutions, adopted unanimously by the Evangelical Alliance, and to know that public attention is being increasingly turned to this important subject:

"The resolutions were as follows :—

"That this Conference entertains no desire that the religious freedom which the Romanists of this country now possess should be diminished or withdrawn, however exclusive and arrogant the claims of their Church to universal jurisdiction; and that they therefore all the more deplore, as a grievous wrong, the condition of the inhabitants of Rome, and other countries in which the Romish faith prevails, from whom the like freedom is almost entirely withheld, especially the right to read and to circulate the Holy Scriptures, and openly to preach or hear the gospel of salvation! and they empower the Council to take all such measures, either directly or by co-operation with other parties, especially the Protestant Alliance, as shall be adapted to awaken the mind of Europe to the greatness of the evil, and to secure its diminution or entire removal.

"That while the Conference condemns the many forms of injustice to which multitudes in Rome, Tuscany, Spain, and other Papal countries are now exposed on the ground of religion, they would express their equal condemnation, mingled with still deeper feelings of shame and sorrow, for all acts of persecution which have been committed by Protestants themselves. They especially offer their deep and affectionate sympathy to their brother, the Rev. F. O. Nilsson, who is under sentence of banishment from Sweden, his native land, for his conscientious dissent from its national church; and to all others in the north of Europe who may be suffering for conscience sake. They would earnestly invoke all the children of God in those Churches or States which may have been guilty of such wrong, by their love to Christ, and obedience to His commands, as well as by their instincts of justice and humanity, to use their best efforts for the removal of such evils, so dishonourable to the Protestant cause, and so productive of scandal before the world, that they be not partakers of other men's sins; and they desire the Council to convey these expressions of their feelings to their foreign brethren in those Churches or States, and if they deem it wise, to the rulers also, in whatever way they shall judge best adapted to the furtherance of justice, truth, love, and unity, among the true followers of the Lamb."

PAPAL MEDALS IN HONOUR OF POPISH MISDEEDS.

Of the collateral and corroboratory sources of history, one of the most important is that furnished by *medals* or *coins*. Struck usually at the time

the events they are designed to commemorate occurred, or during the lifetime of the party whose effigy they bear, or in whose honour they were issued, and composed of materials calculated to resist the corroding tooth of time, they convey to later times an unimpeachable attestation both of the fact that such events did happen, or such persons did live, and also, for the most part, of the light in which they were viewed by the contemporary parties under whose auspices the medal or coin was issued. By this means many important facts in the history of bygone times have been recovered from the oblivion under which otherwise they would have been plunged, and many valuable illustrations and corroborations furnished of statements which, though found in the pages of the historian, would have been imperfectly understood, or perhaps subjected to sceptical doubts, but for the testimony of these humble but honest and incorruptible witnesses. As Pope has sung in his epistle to Addison,—

“The medal, faithful to its charge of fame,
Through climes and ages bears each form and name :
In one short view subjected to our eye,
Gods, emperors, heroes, sages, beauties lie.”

Addison, in the essay which occasioned these verses, has largely pointed out the benefits which have accrued to history from the study of medals. Among other things, he mentions that it is to monumental and numismatic sources that we are indebted for almost all we know of the history of an empire, the magnificent ruins of whose cities, now standing in the midst of a desert, attest its former greatness. “It is by this means,” says he, “that Monsieur Vaillant has disembroiled a history that was lost to the world before his time, and out of a short collection of medals he has given us a chronicle of the kings of Syria.”* Of what advantage the study of medals has been to the explorer of Greek and Latin history and archæology, there is no scholar who is ignorant; whilst for the earlier history of the modern European nations few muniments remain from which equally valuable aid can be obtained. As a collateral evidence also of the authenticity of the sacred records, medals and coins are of great value; in some instances affording proof of the existence of individuals, or the occurrence of events mentioned only very obscurely elsewhere, or nowhere except in the Bible,† and in numerous cases shewing that the sacred writers are correct, “not only,” as Paley remarks, “in articles of public history, but sometimes in minute, recondite, and very peculiar circumstances, in which, of all others, a forger is most likely to have been found tripping.”‡

In the department of Church History, Numismatology has also been frequently of service; particularly in reference to the History of the Popes. Medals have long been a favourite medium with the possessors of the tiara of perpetuating their fame, or that of those to whom they were inclined to shew favour. A very large number of pontifical medals are extant; and they afford not only important help in questions of fact and chronology, but also

* *Works*, vol. iii. p. 20. Ed. 1777.

† A remarkable instance of this, in connexion with the book of Daniel, may be noticed by way of illustration. Among other objections urged against the authenticity of that book by Gibbon (*Letter to Hurd*, *Works*, vol. i. p. 463) and others, it is said that it makes mention of Darius the Mede as king at Babylon, whereas there never was such a king. Now to confute this confident assertion there is, besides other evidence, that of a coin, the Daric, struck and issued by this very prince. See Prideaux, *Connection*, vol. i. p. 129. Eighth ed.

‡ *Evidences*, part ii. c. 6.—Comp. Akermann's *Numismatic Illustrations of the Narrative Portions of the New Testament*. Lond. 1846.

very valuable illustrations of the spirit and temper of the Papacy. Some of them might almost have been designed as satires upon the corruptions or the wicked pretensions of the Man of Sin, and not a few strikingly illustrate the Scriptural descriptions of the anti-Christian system. In some of them, also, we find undeniable evidences of the bloody and persecuting spirit of Rome; for several of the medals of the Popes were struck to commemorate the destruction of those whom the Church of Rome is pleased to designate heretics. The design of the present paper is to bring one or two of these under the notice of our readers. In our second Number we furnished a representation of one of these medals, (see page 39.) The design of this medal was to commemorate the massacre of the French Protestants on St. Bartholomew's Day. It was struck, as the legend on the obverse side attests, by Pope Gregory XIII., who was reigning Pontiff at the time of the massacre. On the reverse the representation is that of an angel with a crucifix in one hand, and in the other the sword of destruction, cutting down a miserable multitude of both sexes, surrounded by the legend—"STRAGES HUGUENOTORUM, 1572."

The Massacre of St. Bartholomew was not the first victory over the Protestants gained by Charles IX., which occasioned transports of diabolical joy at Rome. It came in the train of a series of conflicts waged by that infatuated monarch against the best part of his subjects, whom, in his blind bigotry, he sought to extirpate from his dominions. There can be no doubt that it was chiefly owing to the instigation of the Pope that Charles pursued his blood-thirsty course, as it was in no small degree from the Papal coffers that resources were furnished to enable him to sustain the armies which the valour and resolution of the Huguenots compelled him to keep in the field. Pius V., during the whole of whose pontificate the wars against the Huguenots were carried on, was a persecutor from the beginning. It was his severity against the heretics, when only a Dominican monk, that first earned him distinction; it was this that raised him to the Cardinalate, invested him with "the bad pre-eminence" of Grand Inquisitor, and ultimately secured for him the Papal Chair. The passions he had indulged and the pursuits he had cultivated in humble stations were not relinquished by him when elevated to the highest; on the contrary, he seemed to regard his increased power as only affording him ampler scope and means for the prosecution of the cherished object of his life. His Pontificate lasted for six years, from 1566 to 1572, and during this period he was continually occupied in organizing and encouraging persecutions against those who had seceded from the Church of Rome. Of this truculent Pontiff Charles IX. was a willing agent in the work of persecution, and the Pope spared no exertions to keep him to the work in which he chiefly desired to see him engaged. Of the battles fought between the troops of the king and the Huguenots two of the most important were that of Jarnac and that of Moncontour, both of which occurred in 1569, and in both of which the Huguenots sustained severe defeats. In the former they lost several of their leaders, among the rest the gallant and chivalrous Condé, who, after yielding himself a prisoner of war, was barbarously murdered in cold blood by Montesquieu, captain of the Duke of Anjou's guards. By the battle of Moncontour, the Protestant party sustained the loss of all their artillery, baggage, and stores, besides the numbers that fell on the field, so that they were for a season completely broken and disheartened.

Before the battle of Jarnac the Pope had sent Charles 10,000 pieces of gold, to aid in defraying the expenses of the war. These victories of the Papist party were therefore doubly precious in his eyes, as both a return for his gold,

and a sop to his malice. He accordingly caused them to be celebrated by a medal, of which the following is a copy.*



In this medal we have on the obverse the head of the Pope presented in profile, on the right side, arrayed in his Pontifical robes, surrounded by the legend PIUS V. PONT. MAX. ANNO V. This side, therefore, is exclusively for the glory and honour of the Pope, under his *heathen* title of "Pontifex maximus." On the reverse we have the Pontiff again, but in this case on his knees before the portico of a temple, and casting his tiara on the ground; behind him a body of priests; in the distance a combat; above, God in the clouds; with the legend FECIT. POTENTIAM. IN BRACHIO. SUO: DISPERSIT SUPERBOS, which is the Vulgate rendering of Luke i. 51. If it were not so profane, this thanksgiving of the arrogant Pontiff, for the scattering of the "proud" Huguenots, would be excessively comical. It is the wolf and the lamb of old Æsop, reproduced with an emphasis which the fabulist could not reach, and perhaps never dreamt of.

Coming down about a century later in the history of France we find ourselves in the reign of the Grand Monarque, and at the era of the Revocation of the Edict of Nantes. An event like this was too much to Papal taste to be allowed to pass uncelebrated, and therefore, among other tokens of triumph and gladness, a medal was struck at Rome to commemorate it. Of this the following is a representation.†



The Revocation of the Edict of Nantes took place in 1685, and this very beautiful medal was struck at Rome in 1686 or the following year. On the obverse there is a likeness of the French king with the inscription LUD. MAGN.

* Taken from the *Trésor Numismatique*, 4ième livraison de la 6ième serie. 2de classe, 17.

† Taken from an engraving in the *Giornale de Letterati per tutto l'Anno* 1688.

FRAN. ET NAV. REX. PAT. PATR. REST. PIET., that is, "Louis the Great, King of France and Navarre, Father of his Country, Restorer of Piety." On the obverse there is the representation of an altar prepared for the Eucharist, and sustaining the Pope's tiara, beside which stands Louis, in his royal robes, commanding a female, intended to represent France, to bow down to adore the sacrament, and submit to the tiara; with the legend SACR. ROMANA RESTITUTA, that is, "The Roman rites restored." This medal proves at least two things; *First*, that by Rome's own confession France would have been lost to her had she been left to maintain her hold on it by argument and moral influence alone; and, *Second*, that for a king to break his word with his subjects, and compel them by dragonades and all sorts of persecutions to bow down to the Papal tiara, is to merit the highest honours Rome can confer, and to be pronounced by the so-called Vicar of Christ "The Father of his Country and the Restorer of Piety!"

These medals were struck for the glory of the Popedom: are they not evidence that the chiefs of that system "glory in their shame?"

MINUTE OF THE WESLEYAN CONFERENCE.

HELD IN AUGUST 1851, CONCERNING THE RECENT ACTS OF PAPAL AGGRESSION.

It is refreshing to see from the following unanimous resolutions of the Wesleyan Conference, that this influential body is, as might have been expected, entirely at one with the other Protestants of the empire, in the present struggle with the Man of Sin.

"I. The Conference, regarding with just indignation the late attempts of the Court of Rome to encroach upon the rights of British Protestants, and to establish a hierarchical rule and authority of its own in this Protestant country, has viewed with unfeigned satisfaction the noble stand which has been recently made against these Papal Aggressions by the Government and truehearted people of this great country: it hereby records its cordial approval of the principles avowed in the resolutions of the Committee of Privileges in November last, and directs that they be published as an appendix to the minutes.

"II. The Conference, being fully persuaded that the prevalence of Popery is not only destructive of pure religion and morality, but is always followed by disastrous consequences to the interests of religious and civil liberty, deems it the sacred duty of every Christian to withstand the open and disguised efforts of the usurping Court of Rome: it therefore solemnly exhorts its ministers and faithful people to use their utmost endeavours to diffuse the principles of the Protestant Reformation, and to counteract the pernicious tenets and practices of the Romish apostasy.

"III. The Conference hails with satisfaction the formation of certain Protestant associations, and especially that denominated the "Protestant Alliance," based on truly Catholic principles, for the purpose of making a united and determined resistance to the insidious advances of the Papal power; and prays that the great Head of the Church may direct and strengthen them in the use of such measures as shall tend to maintain the Protestant principles and institutions of this country, and secure for Christians in other countries the unfettered right of reading the Holy Scriptures, and of worshipping God according to the dictates of their own conscience."

POPERY TEACHING HER CHILDREN THE USE OF THE BLUDGEON.

POPERY has so much influence over her followers, that unless she encouraged them they durst not, as they so habitually do, use the weapons of violence. A friend was once in a Popish chapel. The priest said, pointing to a man—"Barny certainly deserves a good *bating*, but not in the house of God." The people took the hint, and as soon as worship was over the man was nearly killed. Dr. Cahill was lately lecturing at Liverpool, and, in the course of his instructions, gave the following lesson in the use of the cudgel, without any symptom of disapprobation. The Birkenhead riots prove that the Liverpool Papists are pretty well taught already.

"As I have you in such good humour I must tell you an anecdote, and *through you I wish to tell it to the Irish people*. It is this—During the late insane infidel meetings, encouraged by Lord J. Russell, it was arranged that the blessed Virgin should be burned in effigy in a certain public square which you know. The Irish having heard of the scene to be enacted, assembled in great force near the appointed spot, bringing short thick sticks thrust up the sleeves of their jackets; and when asked for what purpose they carried those sticks, one of them replied, 'Why, then, to tell you the truth, avourneen, we were afraid they might not have wood enough to burn the Virgin out and out, and we brought these little *kippenees*, ashore, to keep up the blaze.' (Roars of laughter.) I need scarcely say that the confagratators suddenly changed their mind, and the Irish had to carry the *kippenees* home without making any additional blaze on the square."

No people in the world know so well as the Irish how to reduce such a lesson as this to practice, as the whole history of their unhappy country proves.

THE VEIL CAST OFF.

The "UNIVERS," the leading organ of Continental Popery, lately published the following characteristic effusion from one of the most distinguished Popish writers of France. Such a man blabs out the real truth.

"A heretic, examined and convicted by the Church, used to be delivered over to the secular power, and punished with death. Nothing has ever appeared to us more natural or more necessary. More than 100,000 persons perished in consequence of the heresy of Wickliff; a still greater number by that of John Huss; it would not be possible to calculate the bloodshed caused by the heresy of Luther, and it is not yet over. After three centuries we are at the eve of a recommencement. The prompt repression of the disciples of Luther, and a crusade against Protestantism, would have spared Europe three centuries of discord and of catastrophes in which France and civilisation may perish. It was under the influence of such reflections that I wrote the phrase which has so excited the virtuous indignation of the Red journals. Here it is,—

"For my part, I avow frankly my regret is, that they did not sooner burn John Huss, *but that they did not equally burn Luther; and I regret further, that there had not been at the time some prince sufficiently pious and politic to have made a crusade against the Protestants.*"

"Well, this paragraph might have been better penned; but as I have the happiness to belong to those who care little about mere forms of expression, I will not revoke it. I accept it as it is, and with a certain satisfaction at finding myself faithful to my opinions. That which I wrote in 1838 I still believe. Let the Red philanthropists print their declaration in any sort of type they please, and as often as they please. Let them add their commentaries, and place all to my account. The day that I cancel it they will be justified in holding the opinion of me which I hold of them. (Signed) LOUIS VEUILLOT."

POPISH BELLS SILENCED.

POPISH bells are becoming a great nuisance in many parts of the land, and especially in London, the main object being, we have no doubt, to attract notice. We found lately at Islington, for example, the people greatly annoyed in this

way. Sometimes the bells are tolled slowly, as at a funeral, sometimes with great noise and rapidity, and for a great length of time, and this very often; and therefore, whilst we should object to any interference with the reasonable use of a bell to assemble worshippers on Sabbath, we are glad that this new form of Popish annoyance has been arrested. The following good abridgment of a recent case is from the *Scottish Press*.

"A singular case was tried before Lord Chief-Justice Jervis and a jury on Wednesday last. Mr. Soltan, a London merchant, residing in Clapham, brought an action against Mr. De Held, the superior of a Romish fraternity, called Redemptorists, to relieve himself and the neighbourhood of the intolerable annoyance of having a bell rung at all hours. The Redemptorist Fathers had bought a mansion in the neighbourhood, converted it to religious purposes, and what between matins and vespers, and intermediate services, the bell was kept ringing from morning to night.

"The Chief-Justice in summing up said, in reference to the using of bells at all, that by the common law 'churches of every denomination had a full right to use bells, and it was a vulgar error to suppose that there was any distinction at the present time in this respect.' At the same time, these bells might be made use of in such a manner as to create a nuisance, and in that case a Protestant and a Catholic church would be equally liable.

"With regard to the matter of nuisance, the Chief-Justice said that the mere ringing of a bell so many times in the day did not constitute one. 'The nuisance must be of an enduring and substantial character, not such as would give offence and annoyance to a nervous mind, but which was calculated to cause permanent inconvenience and disturbance to a man of ordinary mind and nerve.'

"The jury gave a verdict for the plaintiff, with forty shillings damages; and the judge thought it was a case in which he ought to certify, which will carry costs. Of course, the amount of damages was no consideration; but the finding will silence the clatter of the bell of the Redemptorist Fathers."

POPERY ATTEMPTING TO SADDLE HER OWN GUILT UPON CIVIL GOVERNMENTS. — In one of the leading Popish journals the following passage was lately inserted:—

"Mr. Dolman has done good service by publishing a translation of De Maistre's 'Letters to a Russian Gentleman on the Spanish Inquisition.' They contain, in a very short compass, a quantity of matter that will be of great use in controversy on this subject. The drift of the argument is to shew, that the severity with which the Spanish Inquisition is charged *was an affair altogether of the civil government and not of the Church*, and that purely civil reasons had a very great share in causing it; and, secondly, that, even in judging the civil government on this question, the general ideas that pervaded all society at the time must be taken into account. The subject is illustrated with all that richness and vivacity for which De Maistre's writings are so remarkable."

Here is a true sample of the Man of Sin, in first making civil governments, as in the case of Spain, her humble servants to do her bloody work, and then, when it is convenient to repudiate or conceal her monstrous persecuting principles, making them her scapegoats to bear the blame. No doubt, it was the French who lately

butchered the citizens of Rome—the Pope only gave them his cordial benediction, and entered the city, after they had done their dreadful work, over the bodies of his dead subjects. With them of course, therefore, remains all the guilt, with him all the advantage. But God will not thus be mocked when the earth uncovers her dead, and Babylon comes up in remembrance, as "drunk with the blood of saints." No doubt, those who have aided this "mother of harlots" shall not escape. To partake of Babylon's sins is to make sure of partaking of her plagues. The case is precisely that of Ahab. It was Jezebel that planned the murder of Naboth, and dogs did "eat her in the portion of Jezreel." But the prophet also came to the cowardly Ahab, for whose gratification the bloody murder was executed, and said, "Hast thou slain, and also taken possession? Verily, I say unto thee, where dogs did lick the blood of Naboth, shall dogs lick thy blood, even thine." It is easy, at present, to see through this flimsy pre-

tence of Rome. She gets Spain, for example, to determine, as in the recent arrangement, that no religion shall be tolerated there but Popery. To be a Protestant, therefore, is a crime against the State, and is punished accordingly. But this is only adding cunning to cruelty, and in all this Popery only proves what an enemy she is to God's truth and man's liberty, and that in pretending to worship dead saints she never ceases to persecute living ones.

POPISH MODESTY.—A Popish newspaper was lately started in Glasgow with the following title and motto:—“THE FREE PRESS.—‘The Liberty of the Press is the Palladium of all our Civil, Political, and Religious Rights.’” This is pretty well from the adherents of the most intolerant system in the world.

The two following extracts will give some idea of the contents of the journal, and of the love of truth of this Romish print. Such journals, in fact, seem mainly designed to extol, and, in a sense, deify Popish priests and bishops:—

“To a single Catholic priest, the Rev. Mr. Rigg, encouraged by his bishops, assisted by his colleagues, and supported by the Catholic laity of Edinburgh, both rich and poor, is the community indebted for the establishment of these schools, which in every point of view—moral, social, and religious—*have contributed more to human improvement than all the General Assemblies that ever capered in the train of a Lord High Commissioner.*”

Again—

“It is an established fact—a fact attested by a Protestant writer of undoubted veracity, corroborated by the Commissioner of the *Morning Chronicle*, and never yet denied—that in the deepest recesses of vice in the city of Edinburgh, not a single Catholic was to be found.”

The notorious fact is, that the filthiest and most pestilential dens of vice and crime in all our large cities are occupied chiefly by the unwashed devotees of Rome, and that this is especially the case in Edinburgh.

PAUL CULLEN ON EDUCATION.—The new emissary of the Pope in Ireland

has issued a letter on the subject of education from one of the most ragged head-quarters of superstition, Drogheda. The object is to discourage all education over which the priests do not exercise unlimited control. This is the true spirit of the system everywhere; and moreover, this would be only a step towards extinguishing education altogether. “Ignorance is the mother of devotion,” is the old maxim of the infallible Church. In all Popish countries, the masses are purposely and avowedly kept in a state of brute ignorance; and the Romish schools of this country are only examples of the plan of making a virtue of necessity. We shall by-and-bye give our readers a specimen of education in Edinburgh, under the entire control of the priest.

POPISH PRAYERS TO DEAD MEN AND WOMEN.—Paul Cullen, the Pope's “Primate of all Ireland,” concluded his speech at Dublin the other day with the following intensely idolatrous and somewhat ludicrous prayer. How he could utter such an absurdity with a grave face, must strike Protestants with wonder.

“May the most holy Queen of Heaven—the seat of Wisdom, and mother of good counsel; may our great saints, Patrick, Maclachy, and Laurence O'Toole, bless, direct, and strengthen all our undertakings, and make them beneficial to our country and our religion.”

POPISH DEFENCE ASSOCIATION.—

This Association has now been formed, and its operations will no doubt soon be visible.

“We take the following from the *Freeman's Journal*:—

“AGGREGATE MEETING OF THE CATHOLICS OF IRELAND.

“We, the undersigned, request an Aggregate Meeting of the Catholics of Ireland, in the City of Dublin, on an early day, for the purpose of taking into consideration the propriety of establishing an “Association for the Defence of the Religious Rights and Liberties of the Catholics of the United Kingdom.”

“The names appended to this requisition fill seven double, or fourteen columns of the *Freeman*; and at the head of the magnificent array stand the venerated names of the [Popish] Primate and the Archbishops

of Tuam and Cashel, besides eighteen Bishops, five Peers, nine Honourables, twenty-six Members of Parliament, and a host of Baronets, Deputy-Lieutenants, Magistrates, Clergymen, and lay Catholics of landed estate and mercantile eminence."

So says the Popish *Standard*. The object is to convulse the kingdom by a new agitation for the purpose of extending Popery and overturning all that is yet Protestant in the constitution. Let our Reformation Societies be up and doing.

BISHOP GILLIS ON THE POWER OF POPERY.—Bishop Gillis seems to get his breath out best when at a distance from home. To see him stealing along the streets of Edinburgh with down-cast eyes no one would believe him to be such a Hildebrand in spirit. We all remember his Dumfries oration; and recently he has been making a speech in Dublin from which we take the following extract:—

"It is not, then, my Catholic friends, of many words from me that you now stand in need; you require but one thing to effect your purpose. *You require but to will the deed, and you will do it.* To insure your triumph you need but perseverance amidst every difficulty in the noble resolve that has brought you here to-day; unanimity of action as well as sameness of purpose; a firm determination to stand or fall together; and, take my word for it, fall you will not. (Loud and continued cheering.) Press on, then, as one man, towards the stronghold of religious liberty."

If a large "will" would secure the object of Popish domination it is pretty evident that that will not be wanting.

The passage, however, otherwise is well fitted to rouse Protestants from their lethargy. We all know what Bishop Gillis means by "the stronghold of religious liberty." It was from Popery that Tallyrand borrowed his famous declaration, that "Language was invented for the purpose of concealing our ideas."

POPISH CHICANERY.—To hear the loud brawling of Popish bishops, one would think that they had not only broken the recent statute, but that they would glory in acknowledging this in a court of law. We shall give no opinion as to whether they have in the *technical sense* broken the law or not, but the following passage from the *Tablet*, their leading organ, will give some idea of their real tactics, and of what kind of martyrs they are likely to be amidst all this outward bluster, if they are put to the test.

"The *Times* would fain make it appear that for us to make full use of all legal and technical advantages the law may offer us whenever a prosecution shall be attempted, would be an act of cowardice. But if such be his object, we can only say, that in this, as in several other things, our excellent contemporary is not a little mistaken. From the beginning and to the end, our intention is, has been, and will be, not rebellion or outbreak, or the dread or threat of such, but constitutional resistance, *the plea of not guilty, the fullest and most elaborate system of technical annoyance if we are called into court*, and the revival of a general agitation which cannot be put down by force of arms, and which must produce its effect upon the Cabinet and the Legislature."

PROTESTANT UNION.

THEY say, that clouds of Papal Rome are
rolling o'er our land;
But this we know, our hearts are fixed, and
firm shall be our stand:
We look above these earth-born clouds, to
light of other days,
And martyrs' fires shine o'er our path, with
calm and steady blaze.

From north to south, from east to west, the
gospel trumpets sound,
And thousand thousand gallant hearts in
highest hopes rebound:
The light of heaven is on our eye, its sum-
mons in our ear;
Our God himself is near to aid, and where-
fore should we fear!

We know that Error creepeth forth, that
reptile of the night;
But we see her turn and shrink appalled,
amid the blaze of light.
We mark the flood of evil rush—all fearless
is our eye,
For the standard of the Lord of Hosts is
lifted up on high.

Before us adverse legions stand—we view
their gathering powers;
The battle may be fierce and long, the vic-
tory *must* be ours:
'Tis not by might nor power, but by the
Spirit of the Lord,
That we press so boldly to the field,—God's
truth, our battle-word.

With serried ranks, united hearts, we stand on hostile ground;
Within our lines no dastard heart, no laggard shall be found;
Ay, even now the cry resounds! e'en now we close in fight,
And firm our prayer ascends to heav'n—"May God defend the right!"

M. A. STODART.

THE BULWARK.

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WHEN AND HOW IS THE BATTLE TO BEGIN IN EARNEST?

WE have been labouring to convince our readers that on the side of Popery the battle has begun in earnest long ago. Popery works on the vast scale of continents and centuries, and we are not to expect to mark its progress by any sudden and portentous eclipse. To ascertain its steady march we must look abroad over the continent of Europe, and behold down-trodden Italy, manacled Spain, subservient France, prostrate Austria, complacent Russia—we must look over the world, and see the temples of Antichrist rising in distant continents, whilst the monster dances in triumph over torn and bleeding Tahiti. Nay, we must look back to the history of our own land for only a few years and mark the change. We have before us a curious book, containing the protests of public bodies of all kinds against any relaxation of the laws in regard to Popery towards the close of the last century—some parts of which we shall probably submit to our readers—and the earnest tone of unanimous hatred of this unscriptural system which they all breathe is very striking. How little could these men have imagined that in a few years Popery would be nursed into vigour by large annual grants from the British Government, that it would be found spreading in all parts of the kingdom—a scarlet emissary and spy of the Pope in London itself—its adherents defying the Government—openly grasping at domination, and singing, in their festive orgies, as the other day at Bilston, “There’s a good time coming, boys,” whilst the Pope himself, in his recent “allocation,” seems mysteriously to hint, that whilst he has trampled down Spain he is in the act of dictating terms to Britain. This latter may probably be only one of those swaggering boasts which the Papacy knows so well how to employ for the purpose of fomenting the ardour of her superstitious votaries. At the same time we must by no means trust to this. Our rulers are singularly infatuated on this subject; and the late grant of £700 to a Popish school at Liverpool—understood to be without conditions—a hint in Lord Palmerston’s speech at Tiverton that Popery is not to be regarded as in all circumstances the foe of liberty, the recent “feeler” in regard to the endowment of the Popish priesthood of Ireland, and our past experience, are all fitted to put us on our guard. At all events, we ought to consider how ill we are prepared to meet and resist such a movement if attempted. We know that the Popish Defence Association have not only launched a comprehensive programme of operations for securing a perfect triumph to Antichrist, but are setting about the accomplishment of the object in a most practical and

business-like way. Let our readers, for example, ponder the following statement of their plan of operations:—

"In aid of this great work we shall have on our side the prayers and counsel of our venerated hierarchy and clergy, who, without travelling out of their own avocations, will continue to spread sound instruction amongst the people, and in fulfilment of their important duties will inculcate the strict and religious obligation of selecting as representatives of the people those men who are best fitted, from integrity, ability, and zeal, to support in the imperial Parliament our religious rights, and to remove the many grievances under which the Catholics of the United Kingdom still continue to labour.

"The lay members of the Association will have their peculiar sphere of action. They never can sufficiently press on the minds of the people the great fact, that all our hopes of redress, under Divine Providence, are centred in the creation and sustenance of a Parliamentary party, ready to defend at all hazards, with an independent spirit, our civil and religious liberties. To the accomplishment of this great means of carrying out the objects of the Catholic Defence Association the energies of the laity will be incessantly directed.

"It will become an imperative duty to organize and marshal the elective power of each constituent body so as to ensure a right direction being given to every available vote, and thereby to evince in the most solemn manner unalterable attachment to their civil and religious freedom in all its practical reality."

From this it is evident,—

1. That the entire hierarchy and priesthood of Rome are to become virtually a great political club and canvassing committee for the purpose of securing the triumph of Rome.

2. That all questions of ordinary politics are to be set aside, and the Parliament filled, as far as possible, with a company of trained and unscrupulous Jesuits, who shall devote themselves exclusively to the promotion of the designs of the Papacy.

3. That registration of friendly names is to be carried out to the greatest possible extent, and every Popish vote turned to the greatest possible account.

It requires no prophet to predict that such an arrangement, unless met by the most vigorous and concentrated opposition, must tell powerfully upon next election, and upon the management of public affairs. And the question recurs with redoubled force, What are the Protestants of the empire doing to defend themselves and their country from such a daring conspiracy? They are doing nothing as yet at all adequate to the emergency. They are beginning to open their eyes, but as yet they have neither clear objects, a common understanding, nor thorough organization. We regret exceedingly that so few Protestant branch associations are formed throughout the United Kingdom, and that those which exist do not at once set to work. We rejoice to hear that the London Association is projecting a national movement against Maynooth. We are confident that this would rally the Protestants of the three kingdoms—put Popery on its defence—afford an admirable opportunity for illustrating its true nature and the folly of our rulers—and that the sooner such an aggression commences the better. But meantime we have received an excellent suggestion from a respected correspondent. "Are you aware," says he, "that the Papists are already organized for the purposes of the next election? It strikes me that we ought now to address communications from the Protestant committees to all our Members of Parliament, asking their opinions on specific questions, such as repeal of Maynooth grants and all pay to Popery, visitation of nunneries, &c., with a view to get Protestant candidates ready, and all minor politics should subserve Protestantism."

This we believe to be the true practical way of beginning. Let Maynooth be the object of universal attack. Wherever there are associations, let them address the existing Members of Parliament on the subject, asking definitely what they intend to do? Where there are no associations, let them at once

be formed; and meantime let individual voters open a correspondence with the members for their own districts. It is plain that Popery anticipates such an attack, and dreads it; and hence, amongst the objects of the Popish Defence Association, we have the following:—"To assist Catholic institutions, and *protect Catholic endowments, especially those established for educational and charitable objects.*" Let not Popery be found to have judged too favourably of our zeal and consistency. And let a great effort be made to circulate sound information on the whole question by means of publications, tracts, lectures, and from the pulpit. We rejoice to know that arrangements for public lectures are being made in various districts, and that special missions to Papists are multiplying. Arrangements are being made for the establishment of such missions at Liverpool, Manchester, Glasgow, Paisley, and Stranraer; and we understand that there is now in the bank upwards of £1600 for the consolidation and enlargement of the Protestant Institute at Edinburgh. A respected correspondent also suggests that something ought to be done to enlighten even the priests of Rome—a noble suggestion, in our opinion. "Could not your committee," says he, "or the Reformation Society, do something in the way of sending tracts to Romanists, especially Romish priests, particularly in Ireland, by post? You will find, I am persuaded, many an ear open to hear the gospel in that way which is shut against all other ways of receiving it. A tract can be read in private; and many of the Romanists of our land are, like Nicodemus, afraid to be seen reading or hearing publicly a Protestant tract or sermon, who would gladly receive its message in their closet. Do stir up the praying people of the land to pray much *for the conversion* of Papists. Surely we are lacking in this."

In a word, it is folly for any man to say he will wait a moment for the commencement of the battle. The battle is begun. It is raging on every side. It is most thoroughly planned and perseveringly prosecuted on the side of Rome; and we trust that we shall soon see the entire Protestant army in the field, inspired by all the holy recollections of the past—by the love of Christ and of souls, and armed by "the sword of the Spirit, which is the Word of God."

"I AM SICK OF POPERY."

SUCH was the answer received by a friend of ours lately from a Christian minister of undoubted excellence, whom he was endeavouring to persuade to read our Journal. The feeling which dictates such a remark is by far too common, and although it has contrived hitherto to pass current with many as the fruit of superior wisdom, it is high time that its superlative folly were openly exposed. If the Popish "sickness" of such worthy men had the least tendency to overturn the Pope or to set free his deluded victims, we, for our parts, should not object to having whole "hospitals of such incurables" in every town and district of the empire. But, unfortunately, this method of dealing with the mischief is only like that of children in dealing with lightning, who shut their eyes hard with their fingers, and imagine that they have escaped all danger. "Sick of Popery!"—so are we to the uttermost; but, unfortunately, Popery is not sick of us; on the contrary, it has a keen and excellent appetite for us, our country, our persons, our goods, our liberties, our all! and is seeking to move heaven and earth to secure them. And if we would defeat

this design, we must arouse ourselves and our neighbours, and "contend earnestly," as our fathers did, "for the faith once delivered to the saints." We are certain that, as a general rule, zeal against Popery will be found in the precise degree in which there is enlightened zeal for the cause of Christ and the welfare of souls. And we would earnestly direct the attention, especially of all ministers of Christ, to that remarkable passage in which Paul, after predicting the approach of this very antichristian system, adds—"*If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ*, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." From which it seems natural to infer that a man is a *bad* minister of Jesus Christ who *does not* "put the brethren in remembrance of these things." And if this was true when the evil was seen at a distance, and was mainly a matter of prophecy, how much more true is it now that it is a matter of history and of fact, and that the dismal fruits and the grasping efforts of this diabolical system are seen at our doors and on every side of us. It is clear that "sickness" is not by any means the appropriate feeling. Every true servant of Jesus Christ should gird up his loins for the coming struggle with Antichrist, and should live, and, if need be, die like a worthy of old with a "heart-hatred of Popery."

Another form in which this mawkish and sentimental feeling manifests itself is in the proceedings of some of our Home Missionaries. We happened to read lately an extract from the journal of one who labours in a comparatively Popish district of Britain, to the following effect:—

"Your missionary has frequently visited the Papist families from — to —. His practice all along in going into Papists' houses, has been to *shun anything like debate*; and though at first these families have made him unwelcome, and told him they did not wish his visits, and seemed fond of disputing, having their tongues ready to say, 'We go to the only church we ought to go to.'—'We never deny our Church or our religion.'—'Sure the Catholic Church was the first, and is the only true Church.'—'There is one Lord, one faith, one baptism; and you Methodists need not think to make us leave the true Apostolic Church.' Now, when your missionary has told them that he *had not come to argue or dispute with them*, but to press upon them the necessity of seeking and of finding salvation through the blood of Christ, they have listened to all he said with seeming attention and interest; and when he retired, they have asked him to come back again. But it is not to be certainly concluded from all this that there is much benefit done to the poor Papists. For though they listen with attention to what your missionary says, and seem to like his visits, *he fears that they hear all that he says with suspicion*, and are ready to say, 'We hear you, but we believe only what the priest says.'"

Now, we respect the motive which dictates this line of procedure; we admit that controversy is not to be unnecessarily provoked, and that in controversy all improper anger and asperity are to be studiously avoided, but beyond this we cannot go. The example of Christ and of all his Apostles proves clearly that they never on any occasion "*shunned debate*." Their whole histories, as contained in the inspired records, embody accounts of debating with Pharisees, Sadducees, Herodians, and false teachers of every kind, and Paul makes it an essential requisite of a minister of Christ, that he shall be "able by sound doctrine both to exhort and to *convince gainsayers*." The case was precisely the same with the Prophets before, and with the Reformers afterwards. We cannot recollect a single instance of their "*shunning*" to defend truth when openly attacked. And in fact the very sowing of gospel seed implies a simultaneous process of rooting out weeds and tares wherever they are found to exist. Besides, Papists, as we have found by considerable experience, give a man no credit for being able to argue if he declines to do it. They imagine that he knows them to be in the right, and yet goes about in a sneaking way to turn

them from the "true and only Church." We have spoken to several converted Papists on this subject lately, and they all say that in their unconverted state they despised men who were not prepared to meet them on the ground of their own peculiar principles. They believed that it was because they could not, and we suspect that in many cases they were not, far wrong. Our missionaries and students, and many of our ministers, are unfortunately but ill prepared to meet Popish controversialists, and it is high time that, instead of attempting to maintain unscriptural theories, and to transmute mere ignorant feebleness into virtue, they should set to work, study the whole controversy in earnest, and "be ready to give to every man a reason of the faith that is in them." Some one said that Satan's servants were like himself—give place to them and they will trample upon you, but "resist the devil, and he will flee from you;" and it is remarkable, that in the case of the missionary from whose journal we have just quoted, all his meekness had no effect in securing peace. He would have probably succeeded better had he offered to debate the matter at once with the priest. At all events, no plan could have succeeded worse than that adopted, for the missionary was immediately denounced. A respectable person said to him—"The priest told the folk in my house to throw you out if you dared to come into it again." Strange that this should be in Protestant Britain; and yet the admonitions of this ruffian priest were immediately effectual, for the missionary adds the following description of a scene worthy of the most disturbed districts of Tipperary, for which its cunning author ought to have been visited with condign punishment.

"I have now to mention that very soon after meeting with the priest in Mrs. ——'s house, a violent storm of oaths and curses, and of all sorts of obscene and hellish language, overtook your missionary. The first day of his regular visiting, after the meeting with the priest, and when in No. 70 of the list of families, there was such a scene as baffles all attempts at placing it in a true light. Before going into the house, about two dozen of boys and girls, ill-fed, ill-clad, and dirty-looking, as if newly come out of some coal-pit, were gathered round me, hurrahing at what they called the Methodist and Penny-preacher, howling, and yelling, and throwing mud. All was intermingled with fearful oaths and curses. On going near the door, these children rushed in, and crammed the house. There might be half-a-dozen of grown young lads, and a few females from 16 to 24 years of age; but the greater part of the rabble was composed of boys and girls from 8 to 12 years old. For about five minutes there was nothing but yelling, huzzaing, and swearing; your missionary standing in the midst of the floor. To the question which I asked—Who lives in the house? some one said, 'What business has he to ask the names of folk?' and then there was another round of oaths, hissing, and laughing. Some one put a question of the most obscene description. Some cried, 'The devil had come into the house.' Your missionary then bawled out, 'Most assuredly the devil is in the house.' Yes, said he, there are at least as many devils in this house as there are human creatures. This statement took the attention of some of the grown-up people, who instantly made peace and quietness among the children. Then followed some conversation for a few minutes regarding the depravity of human nature; your missionary representing, in a few sentences, the scene just witnessed, as the evidence of every one being by nature and practice a child of the devil.

"The noise of this scene of wickedness attracted the attention of several Protestant families, who were waiting at their doors eager to see your missionary safe out. He was, however, not the least afraid. For several days at that time, he could not make his appearance without a band of Papist children following him, crying every sort of bad words, which they had heard from others, and throwing mud and small stones. No doubt priest —— is to thank for it all; and some of the Papists, I know, are ashamed of it."

It is high time that all delicacy were laid aside in dealing with this degrading superstition, whose emissaries have become so daring. Let us go forth against it in the name and strength of the Lord of hosts, being persuaded that it is "that Dagon which once already fell before the ark of God in this land, and that no band of iron shall be able to hold him up again."



VICTIMS OF THE MONKS DESTROYED.

From "Popery in Power," by Joseph Turnley, Esq.

"Wherever the Catholic (Popish) Church prevailed, there true liberty followed."—*Paul Cullen.*

NUNNERIES.

THE flagrant opposition of Popery to the Word of God is in nothing more clearly evident than in her doctrine in regard to the celibacy of priests. "It is not good for man to be alone," says God. "It is absolutely essential that priests should be unmarried," says the Popish Church. "Marriage is honourable in all," says the Word of God. "Marriage is eminently dishonourable in priests," says the Church of Rome. And by a singular stretch of inconsistency, whilst Peter is the only Apostle whose "wife" is mentioned in the Scripture, all his pretended successors are forced to be unmarried men. But this is not the worst of it.

It is quite impossible to set at defiance a law of God without entailing a vast amount of complicated mischief. The priestly celibacy of Popery finds its appropriate counterpart in the system of nunneries. It has been said that "if all the priests in the world would marry all the nuns," an immense amount of evil would be prevented. But as the matter stands at present, only think what a concentration of Satanic contrivance to degrade and ruin poor human nature is implied in the whole system of Popish celibacy. A great number of men are forced to remain without wives. A corresponding number of women are forced to remain without husbands. The unmarried men aforesaid are the only men who are allowed to hold intercourse with the unmarried women, whilst they have access to nunneries at all times. The unmarried women are forced to kneel before the unmarried men, and to lay open to them all their most secret feelings, desires, and purposes. All this takes place often, secretly, in the case of persons pampered in idleness, and not only destitute of true Christian principle, but with their consciences drugged with opiates, and taught to believe that these same priests can forgive sins, however enormous. This takes place in the case of hundreds of thousands of priests and nuns in all parts of the world. It would be an insult to the common sense of the most stupid of mankind to imagine that such a system could be productive of any but the most fearful results. Hence the experience of all Popish countries proves that pollution, murder, and many other evils, are the inevitable fruits of this system; and it is remarkable that parents should ever suffer their children to go near such dens of evil, and that the Government should not either insist on their entire suppression, or on their strict supervision. As it is the most monstrous evils may go on within their high walls unchecked. Bishop Burnet, in his History of the Reformation, gives some appalling statements in regard to the state of the English nunneries in the olden time. For example:—

"But for the lewdness of the confessors of nunneries, and the great corruption of that state—whole houses being found almost all with child—for the dissoluteness of abbots and the other monks and friars, not only with prostitutes, but married women—and for their unnatural lusts and other brutal practices,—these are not fit to be spoken of, much less enlarged on in a work of this nature. The full report of this visitation is lost; yet I have seen an extract of a part of it concerning one hundred and forty-four houses—houses that contain abominations in them equal to any that were in Sodom."

Again:—

"All the historians of that time tell us that the report which the visitors made to the King was read in Parliament, which represented the manner of these houses so odiously that the Act was easily carried. The preamble bears 'that small religious houses under the number of twelve persons had been long and notoriously guilty of vicious and abominable living, and did much consume and waste their churches, lands, and other things belonging to them; and that for above two hundred years there had been many visita-

tions for reforming their abuses, *but with no success—their vicious lives increasing daily*; so that except small houses were dissolved, and the religious put into greater monasteries, there could be no reformation expected in that matter," &c.

But to come down to our own day. Mr. Hogan of America has published a book on Popish nunneries. He was a Popish priest educated at Maynooth, and is now, if still alive, an American barrister. He gives the main reason for his leaving the Church of Rome in the following startling narrative:—

"When quite young, and but just emerging from childhood, I became acquainted with a Protestant family living in the neighbourhood of my birth-place. It consisted of a mother (a widow lady) and three interesting children, two sons and one daughter. The mother was a widow, a lady of great beauty and rare accomplishments. The husband, who had but recently died, one of the many victims of what is falsely called *honour*, left her as he found her, in the possession of a large fortune, and, as far as worldly goods could make her so, in the enjoyment of perfect happiness. But his premature death threw a gloom over her future life, which neither riches nor wealth, nor all worldly comforts combined together, could effectually dissipate. Her only pleasure seemed to be placed in that of her children. They appeared—and I believe they really were—the centre and circumference of her earthly happiness.

"In the course of time the sons grew up, and their guardian purchased for both, in compliance with their wishes, and to gratify their youthful ambition, commissions in the army. The parting of these children—the breaking up of this fond trio of brothers and sister, was to the widowed mother another source of grief, and tended to concentrate, if possible, more closely, all the fond affections of the mother upon the daughter. She became the joy of her heart. Her education while a child was an object of great solicitude, and having a fortune at her command, no expense was spared to render it suitable for that station in life in which her high connexions entitled her to move when she should become of age. The whole family were members of the Protestant Church, as the Episcopal Church is called in that country. As soon as the sons left home to join their respective regiments, which were then on the Continent, the mother and daughter were much alone, so much so that the fond mother soon discovered that her too great affection for her child, and the indulgence given to her, were rather impeding than otherwise her education. She accordingly determined to remove her governess, who up to this period was her sole instructress, under the watchful eye of the fond and accomplished mother herself, and send her to a *fashionable school for young ladies*. There was then in the neighbourhood, only about twenty miles from this family, a *Nunnery* of the order of Jesuits. To this nunnery was attached a school superintended by nuns of that order. The school was one of the most fashionable in the country. The nuns who presided over it were said to be the most accomplished teachers in Europe. The expenses of an education in it were extravagantly high, but not beyond the reach of wealth and fashion. The mother, though a Protestant, and strict and conscientious in the discharge of all the duties of her Church, and not without a struggle in parting with her child and consigning her to the charge of Jesuits, yielding in this case to the malign influence of *fashion*, as many a fond mother does even in this our own land of equal rights and far-famed though mock equality—sent her beautiful daughter, her earthly idol, to the school of these nuns. Let the result speak for itself.

"Up to the departure of the sons for the army, and this daughter for the nunnery, I had been ever from my infancy acquainted with this family, and had for them the highest respect and warmest attachment. The elder brother was about my own age, and only a few years between the eldest and the youngest child.

"Soon after the daughter was sent to school, I entered the College of Maynooth as a theological student, and in due time was ordained a Roman Catholic priest, by particular *dispensation*, being two years under the canonical age. An interval of some years passed before I had an opportunity of meeting my young friend again; our interview was under peculiar circumstances. I was ordained a Romish priest, and located where she happened to be on a visit. There was a large party given, at which, among many others, I happened to be present; and there meeting with my friend, and interchanging the usual courtesies upon such occasions, she—sportively, as I then imagined—asked me whether I would preach her *reception sermon*, as she intended becoming a nun and taking the *white veil*. Not even dreaming of such an event, I replied in the affirmative.

"I heard no more of the affair for about two months, when I received a note from her, designating the chapel, the day, and the hour she expected me to preach. I was then but a short time in the ministry, but sufficiently long to know that up to the hour of my commencing to read Popish theology, especially that of *Dens* and *Antoine de Peccotiu*, I knew nothing of the iniquities taught and practised by Romish priests and bishops.

"On the receipt of my friend's note, a cold chill crept over me; I anticipated, I feared, I trembled, I felt there must be foul play somewhere. However, I went, according to promise, preached her reception sermon at the request of the young lady, and with the special approbation of the *Bishop*, whom I had to consult on such occasions.

"The concourse of people that assembled on this occasion was very great. The interest created by the apparent voluntary retirement from the world of one so young, so wealthy, and so beautiful, was intense, and accordingly the chapel in which I preached was filled to overflowing with the nobility and fashionables of that section of the country. Many and large were the tears which were shed when this beautiful young lady cut off her rich and flowing tresses of hair. Reader, have you ever seen the description which Eugene Sue, in his *Wandering Jew*, gives of the lustrous luxuries and rich head of hair worn by Adrienne de Cardoville, and shorn from her head by Jesuits under the pretence that she was insane! If you have not, take the *Wandering Jew*, turn over its pages till you find it, and you will see a more accurate description of that shorn from the head of the young lady to whom I allude than I can possibly give.

"Turn back to the picture given by this same Eugene Sue of the personal beauty, piety, charity, and many virtues of Mademoiselle de Cardoville, and you will have a correct portrait of this young lady of whom I speak. You may therefore easily judge, from her immolation upon the altar of fanaticism, or, more properly speaking, her personal sacrifice to the idol of Popish and Jesuit lust, the nature of that feeling which such an event must have produced in the mind of every Christian believer.

"Having no clerical connexion with the convent in which she was immured, I had not seen her for three months following. At the expiration of that time, one of the *lay sisters* of the convent delivered to me a note. I knew it contained something startling.

"These *lay sisters* among Jesuits are spies belonging to that order, but are sometimes bribed by the nuns for certain purposes. As soon as I reached my apartments, I found that my young friend expressed a wish to see me on something important. I, of course, lost no time in calling on her, and being a priest, I was immediately admitted; but never have I forgot, nor can I forget, the melancholy picture of lost beauty and fallen humanity which met my astonished gaze in the person of my once beautiful and virtuous friend. I had been then about eighteen months a Romish priest, and was not without some knowledge of their profligate lives; and therefore I was the better prepared for and could more easily anticipate what was to come. After such preliminary conversation as may be expected upon occasions of this kind, the young lady spoke to me to the following effect, if not literally so. I say *literally*, because so deep, and strong, and lasting was the impression made upon my mind, that I believe I have not forgotten one letter of her words.

"'I sent for you, my friend, to see you once more before my death. I have insulted my God and disgraced my family; I am in the *family way*, and I must die.' After a good deal of conversation, which it is needless to repeat, I discovered from her confession the parent of this pregnancy, and that the *mother abbess* of the convent advised her to take medicine which would effect abortion; but that she knew from the *lay sister* who delivered me the note, and who was a confidential servant in the convent, that the medicine which the mother abbess would give her should contain poison, and that the procuring abortion was a mere pretext. I gave her such advice as I could in the capacity of a Romish priest. I advised her to send for the bishop and consult him. 'I cannot do it,' said she. 'My destroyer is my confessor.' I was silent. I had no more to say. I was bound by oath to be true to him. In vain did the noble sentiment even of the Pagan occur to me—a sentiment sanctioned almost by inspiration itself. It fled from my mind as smoke before the wind. I was one of the priests of the *infallible Church*, and what was honour, what was honesty to me, where the honour of that *infallible Church* was concerned! They were of no account; not worthy the consideration of a *Romish priest* for a second. The almost heavenly sentiment of the noble Pagan, '*Fiat justitia, ruat cælum*,' 'let justice be done, even if the heavens were to fall,' fled from my mind. I retired, leaving my friend to her fate, but promising, at her request, to return in a fortnight.

"According to promise, I did return in a fortnight, but the foul deed was done. She was no more. The cold clay contained in its dread embrace all that now remained of that being which, but a few months before, lived and moved in all the beauty and symmetry of proportion; and that soul, once pure and spotless as the dew-drop of heaven, ere its contact with the impurities of earth, which a fond mother confided to the care of Jesuit nuns, had been driven in its guilt and pollution into the presence of a just but merciful God. All, all the work of Jesuits and nuns!

"This was the first check my Popish enthusiasm met with; and now for the first time did a doubt of the infallibility of the Church of Rome enter my mind. After witnessing these events, I could not help asking myself, can a Church which sanctions and countenances such flagitious iniquities as I have just witnessed, be a Christian Church! Can a body of men who individually practise such deeds of blood, treachery, and crime as those which I have seen, be, collectively, *infallible*? Are these the men whom the Saviour commissioned, in a particular manner, to preach the gospel to every creature! Are these the men, as a body, with whom He promised to be always, even to the consummation of the world! Are these the men who collectively constitute an infallible Church! If so, unprofitable indeed has been my life. It is high time to come out from among them; and if I cannot live the life of luxury and ease, of sin and crime, which a Romish priest can live, let me, at least, live that of an honourable man and a useful member of society."

—*Auricular Confession and Popish Nunneries*. Fifth Edition. Pp. 19-28.

POPISH MIRACLES.

FATHER NEWMAN'S OPINION OF THEM AFTER AND BEFORE HIS PERVERSION.

"The only real miracle which the Popish Church has ever wrought is the miracle of imposing upon the world so long."—*Gavazzi*.

THE Church of Rome has always claimed a power of working miracles, and has been accustomed to appeal to the possession and exercise of this power, as a proof of her right to be regarded as the only true Church—"the mother and mistress of all Churches." Cardinal Bellarmine represents "the glory of miracles" as one of the notes or marks of the true Church, and professes to give specimens of miracles wrought in the Church of Rome in every age from the first to the sixteenth century. (De Eccles. L. iv. c. 14.) Bishop Milner, in his "End of Religious Controversy," (Letter 23,) declared that "God has wrought many incontestable miracles in favour of the Catholic Church and her doctrines and practices, from the age of the Apostles down to the present age;" and then he gravely and minutely records three miraculous cures effected in England in 1805, 1809, and 1814. No evidence that can be satisfactory to a rational mind, has ever been adduced in support of any miracles alleged to have been wrought "in favour of the Catholic Church and her doctrines and practices." Protestants have always regarded this claim on the part of the Church of Rome, and the means by which it has been supported, as a fulfilment of prophecy—as one of the Scriptural proofs that the Papacy is "the wicked one, whose coming is after the working of Satan, with all power and signs and lying wonders." (2 Thess. ii. 9.) It is one of the most obvious and undeniable characteristics of the Church of Rome, as exhibited in its history, that its priests have invented and propagated, and that its subjects, of course, have believed, an immense body of contemptible and fraudulent legends of miracles. Many of these have not been formally sanctioned by the Church; but their general prevalence through the efforts, or with the concurrence, of the ecclesiastical authorities, may be fairly regarded as an important and peculiar feature in the character of the Romish Church—a leading department in that marvellous system of fraud and falsehood which she has constantly employed for the accomplishment of her purposes.

Papists in general, in modern times, have become ashamed of the legends about miracles which used to pass current in the Romish communion, and have been anxious to escape from the responsibility of believing and defending them. Some of them have asserted that they are under no obligation, as subjects of the Church of Rome, to believe any miracles except those which are recorded in the Sacred Scriptures. This assertion can, we think, be disproved; for it can be shewn, that, upon principles generally held by Romanists, the Church of Rome is responsible for the miracles adduced by the second Council of Nice as arguments for image-worship, and for those recorded in the Breviary which is sanctioned and enjoined as a daily manual for the priesthood. But even if it could be shewn, that there are no miracles except those which are recorded in or sanctioned by Scripture, for the truth of which the Church of Rome has made herself formally responsible, it would still be not the less true, that the fact of the invention and propagation of such a mass of lying legends by the priesthood, constitutes a distinguishing feature in the character and history of that Church, and is a fulfilment of scriptural predictions which afford a conclusive argument against all her claims.

One of the most important aspects in which the claim of the Church of Rome to a power of working miracles, and the specimens she has given of the exercise of this power, can be regarded, is their bearing upon the evidence for the truth of Christianity in opposition to infidels. Some Popish writers have openly maintained, that the evidence for some of the lying legends of the Church, is equal in strength to any that can be adduced in proof of the miracles of the New Testament. This is just to betray Christianity into the hands of its enemies, and it exhibits one of the ways in which Popery and infidelity enter into friendly combination with each other, and afford mutual assistance. Other Papists, who have not ventured to go so far as this, have yet discussed the general subject of miracles in such a way as to provide for the defence of the Romish legends, and have thus done much to throw difficulties in the way of the Christian argument, and to confirm infidels in their rejection of it. It is no unimportant part of the argument for the truth of Christianity, to point out the radical differences, in all respects, between the miracles of the New Testament, and those which have been received in Pagan and Popish countries; and in this department of the argument Popish writers could not fail to take part with infidels, in opposition to the defenders of the Christian revelation. A formal discussion, indeed, of this particular topic has been very much superseded in modern times, because, in consequence of the general prevalence of sound and rational views as to the principles and rules of evidence, Popish writers have generally left the subject of the pretended miracles of their Church in abeyance, alleging that the Church was not responsible for them, and allowing them to shift for themselves. In our own day, however, this claim to a power of working miracles has been more openly advanced, a greater number of pretended miracles has been wrought, and more explicit faith has been professed in some of the old legends, of which Papists, for generations past, seem to have been ashamed. The Church of Rome has evidently no dread of the boasted light of the nineteenth century, and no respect for it. But she may perhaps find that, in this matter, she has carried her contempt of reason and common sense a little farther than sound policy warranted.

These reflections have been suggested by the perusal of the seventh of the "Lectures on the Present Position of Catholicism in England," which Father Newman has lately been delivering in Birmingham. The lecture is entitled "Assumed Principles the Intellectual Instrument of the Protestant View." In the general argument of the lecture there is nothing that is either interesting or formidable. It may be described as "much ado about nothing;" for it consists chiefly of an attempt to invest in the garb of philosophical exposition a few plain truths which no one denies, followed by a brief application of them to the point, in dispute, which is marked only by unwarranted assumptions and by gross misrepresentations. The only thing of any interest or value in the lecture, is Mr. Newman's profession of his belief in many of those absurd and ridiculous miracles, of which it might have been supposed that every intelligent Papist would have been ashamed. The following passage will be regarded as a curiosity, when it is remembered that it was spoken and published in this country, a few weeks ago, by a man who was educated at Oxford, and who long held the office of a minister in the Church of England:—

"Certainly the Catholic Church, from east to west, from north to south, is, according to our conceptions, hung with miracles. The store of relics is inexhaustible; they are

multiplied through all lands, and each particle of each has in it at least a dormant, perhaps an energetic virtue of supernatural operation. At Rome there is the true cross, the crib of Bethlehem, and the chair of St. Peter; portions of the crown of thorns are kept at Paris; the holy coat is shewn at Trèves; the winding-sheet at Turin; at Monza, the iron crown is formed out of a nail of the cross; and another nail is claimed for the Duomo of Milan; and pieces of our Lady's habit are to be seen in the Escorial. The Agnus Dei, blessed medals, the scapular, the cord of St. Francis, all are the medium of divine manifestations and graces. Crucifixes have bowed the head to the suppliant, and Madonnas have bent their eyes upon assembled crowds. St. Januarius's blood liquefies periodically at Naples, and St. Winifred's well is the scene of wonders even in an unbelieving country. Women are marked with the sacred stigmata; blood has flowed on Fridays from their five wounds, and their heads are crowned with a circle of lacerations. Relics are ever touching the sick, the diseased, the wounded, sometimes with no result at all, at other times with marked and undeniable efficacy. Who has not heard of the abundant favours gained by the intercession of the Blessed Virgin, and of the marvellous consequences which have attended the invocation of St. Anthony of Padua? These phenomena are sometimes reported of Saints in their life-time, as well as after death, especially if they were evangelists or martyrs. The wild beasts crouched before their victims in the Roman amphitheatre; the axe-man was unable to sever St. Cecilia's head from her body, and St. Peter elicited a spring of water for his jailor's baptism in the Mamertine. St. Francis Xavier turned salt water into fresh for five hundred travellers; St. Raymond was transported over the sea on his cloak; St. Andrew shone brightly in the dark; St. Scholastica gained by her prayers a pouring rain; St. Paul was fed by ravens; and St. Frances saw her guardian angel." (Pp. 285-287.)

"I think it impossible to withstand the evidence which is brought for the liquefaction of the blood of St. Januarius at Naples, and for the motion of the eyes of the pictures of the Madonna in the Roman States. I see no reason to doubt the material of the Lombard crown at Monza; and I do not see why the holy coat at Trèves may not have been what it professes to be. I firmly believe that portions of the true cross are at Rome and elsewhere, that the crib of Bethlehem is at Rome, and the bodies of St. Peter and St. Paul also. I believe that at Rome too lies St. Stephen, that St. Matthew lies at Salerno, and St. Andrew at Amalfi. I firmly believe that the relics of the saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to shew devotion to any saint in order to receive special benefits from his intercession. I firmly believe that saints in their life-time have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and stopped the operation of the laws of the universe in a multitude of ways." (P. 298.)

These extracts present a very humiliating spectacle, that of an able and accomplished man deliberately sinking himself down to the level of an ignorant, drivelling idiot, and glorying in the thoroughness with which he sacrifices every thing like reason and common sense at the shrine of Church authority. Mr. Newman, before he joined the Church of Rome, published an able and ingenious Dissertation on "the Miracles of Scripture compared with those related elsewhere." He could then discriminate between the evidence of the scriptural and the Popish miracles, and he saw clearly, that in order to establish the reality of the scriptural miracles, it was necessary to throw the Popish ones overboard. It may be interesting to give some extracts from this Dissertation, and thus bring out the contrast between his former and his present opinions. "Of the same character (viz., unworthy of an all-wise Author) are the miracles of the Romish Breviary," some of which he proceeds to enumerate. "Popish miracles, as has been often observed, occur in Popish countries, where they are least wanted, whereas, if real, they would be invaluable among Protestants." "Inconsistency in the objects proposed creates a just prejudice against the validity of miraculous pretensions. This applies to the miracles of the Romish Church, in which miracles are wrought by hostile sects in support of discordant tenets." "The Jansenist cures are also unsatisfactory, as being *gradual*, and for the same reason the professed liquefaction of St. Januarius's blood." "The testimony of witnesses to miracles is suspicious, if desire of gain, power, or other temporal advantage, may be imputed to them. This remark obviously applies to the Romish miracles generally." "A previous character for falsehood is always fatal to the credibility of a witness of

an extraordinary narrative, *e.g.*, the notorious insincerity and frauds of the Church of Rome in other things are in themselves enough to throw a strong suspicion on its testimony to its own miracles." "This consideration invalidates at once the testimony commonly offered for Pagan and Popish miracles."*

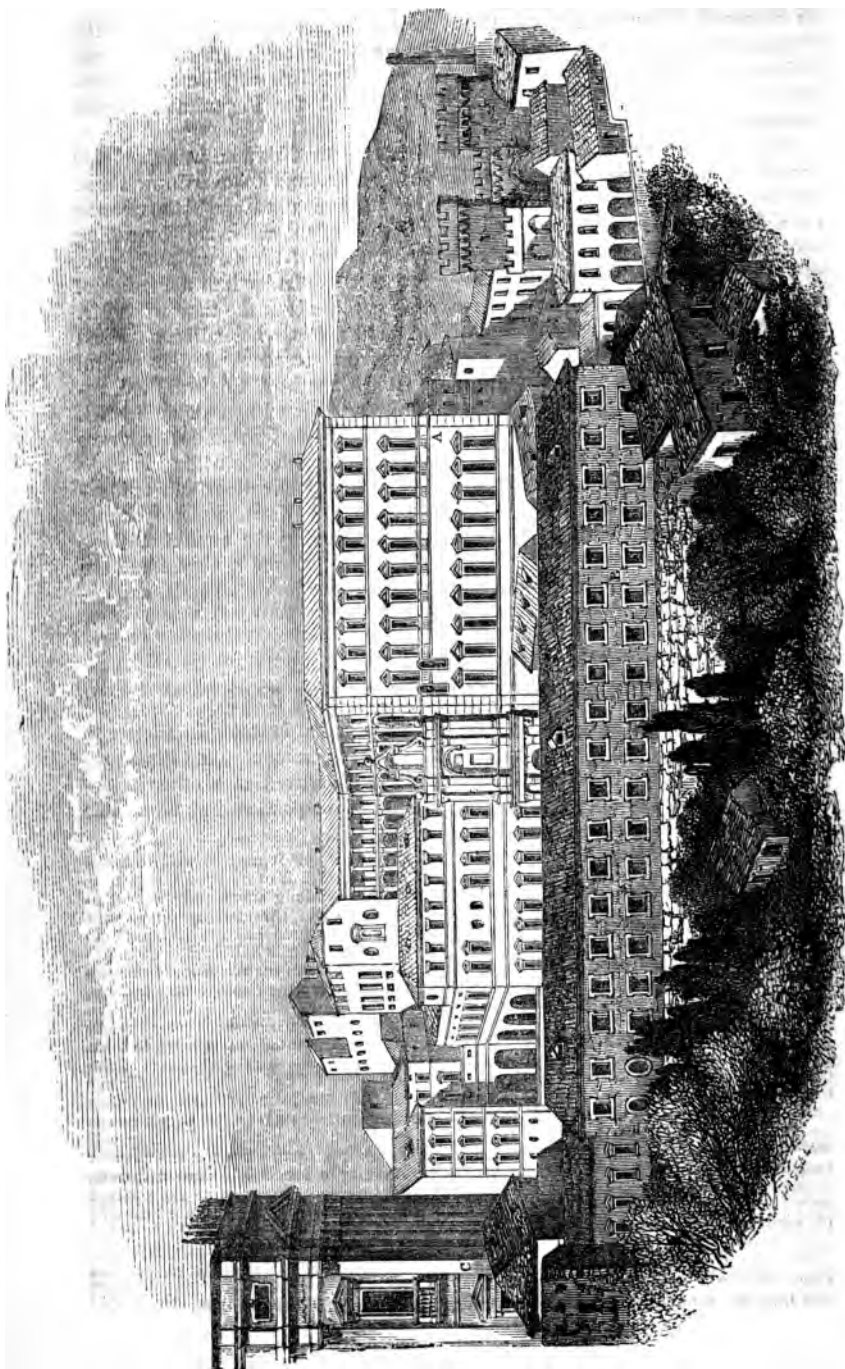
These are the words of truth and soberness. Mr. Newman was then able to meet the adversaries of the Christian Revelation, and to overthrow them. But now, by rejecting the plainest principles of common sense, and the clearest deductions of reason, in regard to the evidence of miracles, and by calling upon men to swallow the whole legendary trumpery of the Church of Rome, he is doing what he can to betray the cause of Christianity into the hands of its enemies. It is a very curious circumstance, that about the time when Mr. Newman joined the Church of Rome, his brother Francis, who had been trained in the same school, and who possesses, in several respects, similar mental characteristics, should have also abandoned the Church of England, and, rejecting all the miracles of Scripture, virtually proclaimed himself an infidel. We have long entertained and expressed the opinion, that Satan does not care much whether men become Papists or infidels, that he is quite willing to allow them to choose whichever of the two best suits their inclinations and tendencies. And in contemplating the history of the two Newmans, we cannot resist the suspicion, that Satan had succeeded in getting the control of these two miserable men, and that he directed the one to become a Papist and the other an infidel, that thus they might work to one another's hands, and co-operate in promoting his cause.

INTERESTING RELIC OF OTHER DAYS.

THE following fact in regard to Canterbury Cathedral is stated in a letter to the *Morning Herald*, by the Rev. Stephen Jenner, Teignmouth, and illustrates the manner in which the Protestants of the world assisted each other in former days of trial. It affords a pleasing glimpse of the past, and an admirable lesson for the present.

"There is a fact connected with Canterbury Cathedral which it may be well to make generally known. Few persons are, I believe, aware of it; and it came upon me quite as a surprise. I was attending the service at that cathedral not long since, and went afterwards with a friend to take a survey of the whole building. Directed by my friend I requested to see the crypt—a part to which the verger (I suppose because it brings no additional profit) is never anxious to shew. When I arrived in this half-dark, sub-cathedral region, to my wondering astonishment I found that there was a regular place of worship here, fitted up with pews, pulpit, and communion tables after the Presbyterian fashion, which was used every week. Inquiring, as I very naturally did, what could be the origin and intent of this singular provision, I learned that this was a place of worship for French Protestants, and that they met here by virtue of a permission granted and secured to them by Queen Elizabeth! To confirm all this I discovered upon the darkened pillars of the crypt texts of Scripture in French, after the manner prescribed by our Reformers for our own churches. Such is the fact which I would wish you, Mr. Editor, to bring out into broad daylight. It may be a comfort to the Tractarians to learn that what they account rank heresy is thus put under ground; but still the fact remains, which I think they will find it difficult to reconcile with their exclusive theories and tactics against the present venerated Primate, that all the Archbishops of Canterbury in succession since that time, including the haughty Laud, must have given their permissive sanction to the uplifted voice of foreign pastors within the very walls, and under (certainly under because beneath) the very roof of their own cathedral."

* This Dissertation was originally published in the *Encyclopedia Metropolitana*. It was republished in 1850, subjoined to Bishop Hind's "Rise and Early Progress of Christianity." It is from this republication that these extracts have been taken, pp. 368-394.



C. St. Peter's.

B. The Inquisition.

A. The Vatican.

THE VATICAN.

BULLS.

"High on a throne of royal state, which far
 Outshone the wealth of Ormus and of Ind,
 Or where the gorgeous East, with richest hand
 Showers on her kings barbaric pearl and gold,
 Satan exalted sat——"

MILTON'S *Paradise Lost*, B. ii.

It might seem at first sight to be a question of some difficulty, whether the military or ecclesiastical despotism of Rome ought to be regarded as most injurious to mankind: whether the sword of Rome Pagan or the tiara of Rome Papal has been most destructive to the peace and liberty of the world. Their history presents an awful picture of complicated villany and ferocious crime; but while each has its distinctive characteristics, to the latter we are disposed to assign the "bad eminence" of a superiority in vice. This decision is founded on at least two considerations: the first, that to slay the body, is a far less evil, in itself, than to slay the soul,—and it is the slaying of the body which constitutes the peculiar work of an armed ambition, marching over subjugated nations with its train of mighty mischiefs and woes; the second, that the results of Roman conquest, however deplorable, and, for the time, wide-wasting and terrific, were comparatively limited in extent, in consequence of the world at the period not being in point of population such a world as it is now, and also by the rapid passing away of that mailed and iron empire. On the other hand, Popery enslaves the soul, crushes the freedom of human thought and action, compels men into a covenant with hell, teaches them to hurl defiance at the throne of the Creator, and thus to incur the greatest possible guilt of which human nature is susceptible, by concealing or perverting his word, persecuting his saints, and assuming his prerogatives; and, moreover, has retained, for ages, an immense dominion, and is even still progressive in its influence, boastful of its power, and insulting God and man by its pretensions.

Popery, however, is of a mixed character. It is neither military nor ecclesiastical simply; but both in one. The military element mingles with the ecclesiastical, and the ecclesiastical incorporates the military to enforce what is oddly enough represented as a spiritual dominion. It assumes the name of a Church; yet a Church it properly is not; but a being, if we may personify it, which, with the form and outward appearance of character, is only an imitation, betraying in a thousand ways its harlot countenance, and deceiving the people by its gaudy and meretricious adornments. Popery must be viewed as in fact a great political system, for its object is not truth but power: it seeks not to convince, but to coerce: it aims not at the sanctification but the subjection of the world: it lays the basis of empire in the fears and not in the affections of mankind.

To some persons it appears questionable whether this evil ought to be dreaded or despised. The events of recent times have undoubtedly restrained and crippled it to a considerable extent, so that thousands and tens of thousands of our Protestant brethren suppose that there is no longer any ground of apprehension, notwithstanding its inordinate pretensions. But we think it may well be both dreaded and despised. Looking at its monstrous superstitions and caricatures of religion it is deserving only of contempt, or rather of the pity of pious minds; but observing its insinuating nature, its ingenious

contrivances to obtain influence when it is vehemently denounced and opposed its numberless duplicities, and the acuteness and subtlety of many of its advocates of a high intellectual order, the love of show and glare incident to the human mind, especially in connexion with religious observances, which it seeks to gratify, the boldness with which it appeals to tradition, and assumes the claim of prescriptive right and authority, the open perversions of truth of which it is guilty, the desperate courage of that folly which is so pertinaciously adhered to by its priesthood, the secret frauds and cajolings of its Jesuitism, and, above all, the unchanged and unchangeable character of its nature,—observing all this, Popery may well be regarded with some feelings of apprehension. It is powerful, but has not the omnipotence of truth. Our best energies are demanded in the encounter in which we have now to contend again for the “faith once delivered to the saints;” but fierce and fulminating as it is, there is no reason for despondency. On the contrary, without the use of carnal weapons the true Christian Church must eventually obtain a glorious and everlasting victory.

But where is Satan’s seat? Where shall we look for the centre of this great mischief? What is the focus of that hostility which burns against the purity and potency of genuine Christianity? Whence come the fiery arrows? The geography and the moral history are involved in a word: the word that heads our article—THE VATICAN.

Primarily, the term was applied to one of the seven hills of Rome. At the foot of the hill Vaticanus, the Church of St. Peter is erected, and there also stands a magnificent palace of the Pope. To both of these the name of Vatican is applied; whence decrees and denunciations have issued under the authority of the chief pontiff and his councils, which have received the figurative denomination of the thunders of the Vatican. We intend, therefore, to apply the term as expressive of the Papal power, and as representative, by a natural and almost inevitable association, of the great Antichristian domination. The name may, therefore, furnish a convenient generalism for the examination and exposure of the proceedings of Popery.

As the term BULL is commonly used with reference to the decrees of the Roman See, we furnish some account of that famous instrument of Popish authority. The word is derived from *bulła*, a seal, or, as some think, from the Greek *βουλή*, council. It corresponds with the edicts, letters-patent, and provisions of princes. There are four kinds of bulls, golden, silver, waxen, and leaden, which were all in use among the emperors and kings of the middle ages. The inscription, thus described by Matthew Paris, “*In bulla domini papæ stat imago Pauli à dextris crucis in medio bullæ figurata, et Petri à sinistris*,” was sometimes impressed on the solid metal itself, sometimes on wax, and enclosed in a metallic case.

The waxen or leaden bull is the most usual apostolical rescript in affairs both of justice and grace. It is distinguished from a brief or simple signature on paper, by being written on parchment. If the bull is a letter of grace, the lead is hung on silken threads; if of justice and condemnation, it is suspended on a hempen cord. The old round Gothic letter is employed. This is very appropriate, for the monstrous assumptions and absurdities of many of these precious productions can only be regarded as suited to a Gothic and barbarous age. The bull *in cæna Domini* is a bull read every year on Maunday-Thursday, in presence of the Pope, and contains various excommunications and execrations against heretics, and those who disobey the Roman See, or who disturb or oppose the exercise of ecclesiastical jurisdiction.

It has not unfrequently happened that the wily chief of the Vatican has outwitted himself in issuing his thunder-clothed anathemas. This was remarkably the case with regard to the bull of Clement XI. against the New Testament of Quesnel, dated September the 8th, 1713, which is now lying before the writer of this paper. Pasquier Quesnel was a French priest of great distinction in the seventeenth century, who devoted himself to the study of the Scriptures, and of the fathers. He was first director of the institution belonging to his order at Paris. He published a work in 1669, entitled "The New Testament, with Moral Reflections upon every verse." Soon after he issued an edition of the Works of St. Leo, with numerous notes, in which he ably defended the sentiments of the Gallican Church against the pretensions of the Romish Church, which gave unpardonable offence to the Papal hierarchy, and the edition was of course condemned. Instigated by the Jesuits, Louis XIV. applied to the Pope for a decree against the "Moral Reflections," whereupon his Holiness established a congregation of cardinals, prelates, and divines, to examine the doctrines which Quesnel had advanced, when, instead of attempting to refute them, one hundred and one propositions were extracted, and not only these, but the book itself was prohibited, and "all other books which have been already or may hereafter be published in its defence." This was the bull called "Unigenitus." The fulminations of this edict not only elevated the author of the condemned work to greater renown, but spread far wider the truths contained in the volume, and united more firmly in the bonds of faith and in the exercises of devotion the Protestants of France. Quesnel was often termed, at the time, the second Luther, and his theological knowledge, bold avowals, and sufferings for Christ's sake, rendered him not altogether unworthy of the honourable designation.

Bear in mind, Christian reader, that Quesnel's illustrations of the New Testament contain such statements as the following, given in the hundred and one propositions selected for anathema by the Romish conclave:—On John xv. 5,—"The grace of our Lord Jesus Christ, the efficacious principle of all manner of good, is necessary for every good action; for without it nothing is done, nay, nothing can be done." On Mark ix. 22,—"All things are possible for him to whom *Thou* renderest everything possible, by working it in him." On Heb. viii. 20,—"We do not belong to the new covenant any further than we have a share in that new grace which operates in us what God commands us to do." On Mark v. 6,—"Let an obstinate sinner be never so far from salvation, when Jesus shews himself to him by the saving light of his grace, he must of necessity yield, run, and humble himself, and adore his Saviour." On John v. 29,—"~~There are only two sorts of love, from whence spring all our words and actions: the love of God, which does all for God, and which God rewards; and the love of ourselves and the world, which does not give God his due, and for that very reason becomes evil.~~" Rom. viii. 15,—"~~It is in vain for us to call God our Father, if we do not cry to him with a spirit of love and charity.~~" On 2 Thess. i. 1,—"~~What is the Church but an assemblage of the children of God, dwelling in its bosom, redeemed by his blood, living by his Spirit, acting by his grace, and waiting for the peace of the life to come.~~" On 1 Tim. iii. 6,—"~~The Church of Christ entire has the Word incarnate for its head, and all the saints for its members.~~"

Now, then, let us attend to some of the concluding sentences of this famous bull *Unigenitus*:

"For these causes," (that is, to put an end to disputes, and because Louis

solicited it,) "after having received, as well *viva voce*, as in writing, the suffrages of the said cardinals, and of several other divines, and after having fervently implored the assistance of Heaven, by the private prayers which we have made, and by those public ones which we have commanded on this occasion: we declare, by the present constitution, which is to be of effect for ever, that we do condemn and reprove all and every one of the propositions above mentioned, as respectively false, captious, harsh, capable of wounding pious ears, scandalous, pernicious, rash, injurious to the Church and its customs, affronting not only that but the secular powers, seditious, impious, blasphemous, suspected of heresy, smelling rank of heresy, favourable to heretics, heresies, and to schism, erroneous, near akin to heresy, and often condemned; finally, as heretical, and as renewing diverse heresies, principally those condemned in the famous propositions of Jansenius, taken in the sense in which they were condemned. We forbid all the faithful of both sexes to think of, teach, or speak about the said propositions, otherwise than is permitted by this bull or constitution, so that whosoever shall teach, maintain, or publish those propositions, or any of them, either jointly or separately, or shall treat of them by way of disputation in public or in private, unless it be perhaps to combat them, shall incur, *ipso facto*, and without need of any other declaration, the ecclesiastical censures and other penalties pronounced by law against those who do things of the like nature.

"We moreover command our venerable brethren, the patriarchs, archbishops, and bishops, and other ordinaries of the places, as also the inquisitors of heresy, to suppress and constrain by censures, by the aforesaid penalties, and by all other remedies of right and property, those who refuse to obey, and also to desire for that end, if needful, the assistance of the secular power.

"Let no person take license in anywise to infringe, or the rashness to oppose the aforesaid declarations, condemnation, ordinance, and prohibition; and if any presume to make such an encroachment, let him know that he will incur the indignation of Almighty God, and the blessed Apostles St. Peter and St. Paul."

After the perusal of this document, the reader may be left for the present to his own reflections. We have only just begun to draw aside the curtain.

THE POPE AND HALLEY'S COMET.

GALILEO's treatment by the Inquisition is well known. He maintained the heresy of the earth's rotation, and in doing so he was sufficiently imprudent to shew that the infallible head of the Church might talk absurdities on a subject which he did not understand. For such daring conduct he was given in charge to the Holy Office; and because no truth, but the truth as it is in Jesus, can support a man intelligently and comfortably in the prospect of martyrdom, certain it is that Galileo professed to abjure a physical truth in the belief of which his mind was firmly established. By the way, has M. Foucault, who is so notoriously guilty of holding Galileo's heresy, nothing to fear from the Inquisition in our day?

It must be admitted that the vicar on earth might very naturally feel indig-

nant at the idea of the earth's moving round its axis and round the sun without his knowledge or consent; and did his sinfulness possess the power we might expect an arrest to be put on the earth's rotation, by way of retaliation for its using such unasked liberties. One feels, however, more at a loss to conceive how the Pope could find any plausible excuse for waging war with a comet. Yet the fact of his doing so is well attested, and we believe it should be more noticed. We were made aware of it in listening to prelections from a professorial chair several years ago. We find it referred to in "Olmsted's Mechanism of the Heaven's," page 305; and as that work may not be in the hands of many of our readers, we shall give the extract. "In the year 1456, a comet is stated to have appeared of an unheard of magnitude; it was accompanied by a tail of extraordinary length, which extended over sixty degrees, (a third part of the heavens,) and continued to be seen during the whole month of June. The influence which was attributed to this appearance renders it probable that, in the record, there is more or less of exaggeration. It was considered as the celestial indication of the rapid success of Mohammed II., who had taken Constantinople, and struck terror into the whole Christian world. Pope Calixtus II. levelled the thunders of the Church against the enemies of his faith, terrestrial and celestial, and in the same bull excommunicated the Turks and the comet !!! And in order that the memory of this manifestation of his power should be for ever preserved, he ordained that the bells of all the churches should be rung at midday, a custom which is preserved in those countries to our times."

As astronomy is the most perfect of the sciences, we would respectfully recommend some proficient in it to favour the public with an exact estimate of the weight and influence of Papal excommunication—*weighed in the balances of the skies*. The frequent and regular appearance of Halley's comet, and the long period of time that the excommunication has been in taking effect, afford no ordinary facilities for estimating the force of this disturbing element. We propose another problem and are done. If the Pope's excommunication be a matter of moonshine to a comet, why should our solid planet pay any regard to it.

CONVERSIONS FROM POPERY IN IRELAND.

WHILST Popery is struggling for power in Great Britain, it is very refreshing to discover that it is decidedly losing ground in Ireland. Hundreds are there leaving the Church of Rome. A "great door and effectual" seems to be opened, and if it be our duty—as it manifestly is—to follow the leadings of God in our missionary enterprises, and to work with all our might where God is already working, Ireland seems more than ever to present an urgent claim on the Christian enterprise of Britain. It is the stronghold of Popery in these realms, the source of many temporal and spiritual evils to the whole empire, and, apart from the inestimable value of perishing souls, an extensive reformation there would be productive of incalculable advantages in every way. We understand that the Bishops of Tuam and Cashel are most zealous in the promotion of this work, and the success of it is testified alike by friends and foes. We can all understand the significant allusion to it in the "objects" of the Popish "Defence Association:"

"To protect our poor from the odious and heartless system of pecuniary proselytism to which they are at present so much exposed.

On the other hand, the *Times* publishes two interesting letters from an impartial "eye-witness," who went over the whole district, and gives numerous details, summing up the whole as follows:—

"There appears to be a favourable impression towards the Protestants at the present time in all the places I visited. There was no disturbance or annoyance given by the people. The power of the priest is, from some cause or other, on the wane. In what I have written I have merely stated facts. I do not express any opinion as to the movement, but I have merely reported what I have seen and heard. It is reported by credible witnesses, that in the district through which I have travelled for the past week, *nearly 5000 persons have left the Church of Romé*. There were, certainly, large numbers of Romanists, or persons who had left that Church, at all the stations I have visited; and *with many of these I conversed, who appeared to be sincere and intelligent, and who were quite able to assign reasons for the step they had taken.*"

The districts visited by the *Times'* correspondent were in the diocese of Tuam, and the facts stated by him may account in part for the present rage of the celebrated John M'Hale. On the other hand, the *Clonmel Chronicle* has the following account of conversions to the Protestant Church in the county of Limerick:—

"The Bishop of Cashel held a confirmation at Drumkeen for the Parishes of Doon, Pallasgreen, &c. The church not being large enough to hold the converts, had to be filled twice. His Lordship preached to each congregation, and afterwards administered the rite of confirmation to 270 converts from the Church of Rome. The greatest interest was excited, and the greatest order and quiet prevailed amongst the population, who assembled in large numbers on this very interesting occasion."

The advantages thus gained, if followed up with energy, may, by the blessing of God, be productive of vast results. We observe that several priests are amongst the converts, who are now zealously labouring as Protestant ministers. The younger and more intelligent of the other converts ought also to be trained to act in the same capacity. They must have a great advantage over other ministers, as not only being quite familiar with the district, but as knowing from experience the real nature of the system with which they are called to deal. Above all, we presume the mass of them can speak the Irish language. The want of this qualification has long acted as a mighty obstacle in the way of Protestant ministers in the south and west of Ireland. It has been proposed to supply this lack by means of trained Protestant Highlanders, whose language is the same with that of the native Irish, and we have no doubt that experience would fully justify the wisdom of such a proposal. But it is far better to get materials on the spot out of which to construct a Protestant ministry for the Irish speaking population, and we shall be greatly disappointed if a training school for this purpose is not forthwith established in connexion with the present most gratifying movement. We are delighted to observe that large funds are being raised in England to prosecute and extend the missions.

THE AVOWED INTOLERANCE OF ROME.

THE *Rambler*, one of the most intelligent organs of Popery in this country, lately published an article whose candour has taken some of our sentimentalists by surprise. All who had studied the Papal system were aware of its unchangeable intolerance and love of blood. But it is well to have so plain a declaration under the hand of one of the representatives of this accursed system. Let our readers calmly mark the following, and say if we are not nursing a deadly serpent in our bosom, and if any fair means should be left untried to prevent the advent of such a system to power:—

"We are the children of a Church which has ever avowed the deepest hostility to the principle of 'religious liberty,' and which has never given the shadow of a sanction to the theory that 'civil liberty,' as such, is necessarily a blessing at all. How intolerable is it to see this miserable device for deceiving the Protestant world still so widely popular among us! We say, 'for deceiving the Protestant world;' though we are far enough from implying that there is not many a Catholic who really imagines himself to be a votary of 'religious liberty;' and is confident that, if the tables were turned, and the Catholics were uppermost in the land, he would in *all circumstances* grant others the same unlimited toleration he now demands for himself. Still, let our Catholic tolerationist be ever so sincere, he is only sincere because he does not take the trouble to look very closely into his own convictions. His great object is to silence the Protestants, or to persuade them to let him alone; and as he certainly feels no personal malice against them, and laughs at their creed quite as cordially as he ~~hates~~ *hates* ~~as~~, he persuades himself that he is telling the exact truth when he professes to be an advocate of religious liberty, and declares that no man ought to be coerced on account of his religious convictions. The practical result is, that now and then, but *very seldom*, Protestants are blinded, and are ready to clasp their unexpected ally in a fraternal embrace.

"They are deceived, we repeat, nevertheless. *Believe us not, Protestants of England and Ireland! for an instant, when you hear us pouring forth our liberalisms.* When you hear a Catholic orator at some public assemblage declaring solemnly 'that this is the most humiliating day of his life, when he is called upon to defend once more the glorious principle of religious freedom,'—be not too simple in your credulity. These are brave words, but they mean nothing; no, nothing more than the promises of a Parliamentary candidate to his constituents on the hustings. *He is not talking Catholicism, but Protestantism and nonsense;* and he will be more apt on these notions in different circumstances than you now act upon them yourselves in your treatment of him. *You ask if he were lord in the land, and you were in a minority, if not in numbers yet in power, what would he do to you? That, we say, would depend entirely upon circumstances.* If it would benefit the cause of Catholicism, *he would tolerate you;* if expedient he would imprison you, banish you, *fine you;* possibly, even, *he might hang you.* But be assured of one thing, *he would never tolerate you for the sake of the glorious principles of civil and religious liberty.'*"

"This candid writer then proceeds to declare, that in his opinion the right to civil liberty is a mere delusion; that the only civil liberty which can be defended or allowed, is the permission to do such and such things as the law may specify. The right of action, with him, as the right of thought, is simply permissive and under license." He then proceeds to inform us that—

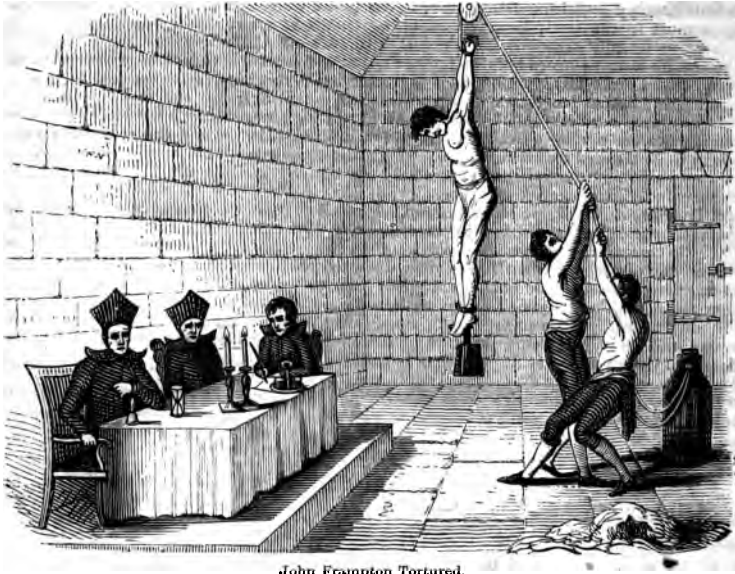
"Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion. . . . It is neither more nor less than a falsehood. No man has a right to choose his religion. . . . None but an Atheist can uphold the principles of religious liberty. . . . Shall I, therefore, fall in with this abominable delusion! Shall I foster that damnable doctrine that Socinianism, and Calvinism, and Anglicanism, and Judaism, are not every one of them mortal sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood? No! Catholicism is the most intolerant of creeds. It is intolerance itself; for it is the truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."

POPIST SCHOOLS AND GOVERNMENT GRANTS.—The following ominous announcement lately appeared in the Tablet, under the head of "Liverpool." Is it possible that the threatened organization of Popery in Ireland is to be met by the old, abortive, and unprincipled policy of attempted "conciliation?" Let the Protestants of Liverpool inquire into this.

"IMPORTANT GOVERNMENT GRANT TO CATHOLIC SCHOOLS.—The Committee of Council on Education have just granted the sum of £700 for St. Anne's Catholic School in this town, in order to defray the expenses towards the building, &c. This is, I believe, the first grant made to a Catholic school in England by the Government, and the Catholic Bishops have only just settled the form of the trust-deed with the Committee of Council. The Lords of the Council do not appear to be actuated by the intolerant spirit which runs in other quarters."

JOHN FRAMPTON.

A STORY OF THE INQUISITION.



John Frampton Tortured.

"Press on as one man towards THE STRONGHOLD OF RELIGIOUS LIBERTY."—*Gillis* (Popish Bishop of Edinburgh.)

It is not often that any of the victims of the Inquisition escape to tell the horrors of that infamous establishment. The present narrative, however, was written by one who **had** the singular good fortune to obtain his release, and who, being an **Englishman**, was able to tell his countrymen how he had been treated. It is given by Strype, in his "Annals of the Reformation," from the manuscript of the sufferer, and bears every internal evidence of its authenticity. The simple story is not the less likely to be received with credit by some, that its author does not appear to have been a man of any pretensions to piety. He was a young English merchant, about twenty-five years of age, and appears to have been fully as much concerned about the time and money he had lost in consequence of his imprisonment as anything else. His testimony, therefore, to the atrocities which he witnessed and to the sufferings he endured, cannot, with any show of reason, be ascribed to religious prejudice or fanaticism.

In the year 1560, an Englishman, named Nicolas Britton, a London merchant, was seized in Spain by the Inquisition, and after a severe imprisonment in Seville, was cruelly committed to the flames, for the alleged crime of heresy. His goods, as usual, were confiscated for the good of the Church, which had rid the world of a heretic; and as among these there were some articles belonging to others, the owners sent the young man we speak of, whose name was John Frampton, to recover their property. John had not been long in Spain,

when, on his errand being discovered, the Inquisition, loath to part with the precious goods, and at the same time zealous for the precious soul of the youth who was in search of them, ordered him to be arrested. He was set on a mule, to the saddle of which he was attached by a chain and lock, and conveyed into one of the dungeons of Triana, "God knows," he says, "dull and comfortless enough." Next day he was ushered into the presence of the bishop, and ordered to tell what he knew of himself or any other man, and confess what he or they may have committed against the Holy Catholic Faith of Rome. John replied that he did not know what they meant; that he had nothing to do with matters of faith; he had come to that country on matters of business, and was not conscious of having ever said a word about their faith. The bishop then inquired if he had anything in his chest beside his apparel. "I told him," says Frampton, "that I had a small book of *Cato* in the English tongue. He demanded of me to what intent I brought it. I answered, To pass the time at sea in reading of it. He asked me if I could say my *Ave Maria*. I told him, Yea. Then say it, says he. I said, '*Ave Maria, gratia plena, Dominus tecum. Benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Amen.*'* Say forth, said the Bishop of Taragona. I have said all I can say. Then he said, Herein thou dost deny the intercession of saints. I answered, that I never knew more, nor was it ever otherwise taught in England. Then, saith he, There lacketh *Sancta Maria, Mater Dei, ora pro nobis peccatoribus*.† But remember thyself, and declare what thou knowest of thyself and others, for if thou do not, we mean to proceed by rigour of justice."

The result of this and other interviews was that poor Frampton, after being confined about five months, was again brought before the bishop and two inquisitors, who told him that his sentence was that he should be put to the torture. Having been conducted to a dark chamber, two men appeared covered with white canvas from top to toe, and having their faces concealed under vizards. These persons stood dumb beside him, ready to execute the orders of the inquisitors, who next entered and seated themselves at a round table, on which were set two candles. At a given signal the two apparitors stripped him to his shirt, and bound his arms behind him with a small cord, so tight that it cut into his wrists. A pair of fetters were next fixed on his legs, and the cords being first attached to them, and then to a strong rope, hanging from the roof in a pulley, which was worked by a windlass, the poor fellow, thus adjusted, somewhat as the carcase of a sheep is by the butcher, was jerked up with such violence towards the roof, that he declares, "I thought that all my body had been broken in pieces." The inquisitors then called on him to tell the truth; "and," says he, "by reason of the extreme pains that I was in, I willed them to tell what I should say, and I would say it."

The questions put to him turned chiefly on the subject of religion. Frampton told them very frankly what he believed, quite ignorant, it would appear, that he was declaring what they held to be deadly heresy. In the midst of this unconscious confession he was again swung up to the roof, and let down again half dead. While in this condition, one of the inquisitors, the Licentiate Gasco, with a tender care for his salvation, entered into a discourse with the writhing victim on the virtues of holy water! Frampton having expressed his faith in the death of Christ, the inquisitor endeavoured to convince him,

* "Hail, Mary, highly favoured, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Amen."

† "Holy Mary, mother of God, pray for us sinners."

that though he might contrive to be saved by the death of Christ, yet, with the ceremonies of the Church he would be saved more comfortably, as a man walks easier with shoes than barefooted. To enforce this holy lesson the poor Englishman was pulled up a third time, when, he says, "I thought to have made an end of my life." The two familiars now lifted him from the ground, and chafed his arms with hot tallow. The powers of life returned, and the blood sprang from his wrists.

The next day Frampton was summoned by the inquisitors to sign the confession he had made under the rack, and was told that in consequence all his goods were confiscated. But as he freely agreed to "confer with them on religion, and to do whatever they would command him," he was ordered to another prison, and formed part of a melancholy procession, with forty other individuals, charged with different degrees of heresy, with halters about their necks; some condemned to imprisonment, or to the galleys, from six years to the term of their natural lives. While marching with this company, another procession, still more melancholy, issued from another prison. Thirty persons, men and women, came forth, with paper mitres on their heads, and coats covered with rude paintings of flames and devils, and, still more horrible to relate, with wooden gags fastened in their mouths—thus, with diabolic ingenuity, prevented from making the slightest attempt to contradict, with their dying testimony, the slanderous charges brought against them by the infallible Church—painted and paraded, as doomed to eternal flames, while their bodies were to be devoured in the fire—and compelled to submit to the cruellest of all deaths, without the power of giving utterance to the groans and shrieks of expiring nature. These victims, among whom were some learned men and friars, were that same day burned at the stake. As for Frampton, after being confined for two years and four months, during which he lost all his property—he was at length set at liberty. His narrative is only interesting as that of an impartial witness, and may be viewed as furnishing an introduction to a subject which admits of wide and varied illustration.

PUSEYISM, THE PRECURSOR OF POPERY.

PROTESTANT (!) NUNS OF ST. BARNABAS.—THE COLLEGIATE CHURCH OF CUMBRAY.

It would appear that the "ladies" of the institution established by the Puseyite Mr. Bennett, late of St. Barnabas, London, have gone over bodily to the Church of Rome. This is just what might have been expected, and surely proclaims a loud lesson to Protestants in regard to the true nature of such establishments. The Popish paper announces the change under the title of "Most Interesting Conversion," and adds—

"Many of our readers are aware that Mr. Bennett had a sisterhood under his superintendence at Saint Barnabas, and some may know also that these good ladies, after the break-up of Mr. Bennett's ministry, were transferred to Mr. Richard's house, 74, Margaret Street, where they have since been living, without any employment, in Mr. Richard's district, but regularly attending the services of his chapel. The community was composed of three principal 'sisters'; the eldest a lady of noble family, two 'serving sisters,' and several children under their care. They lived, we need not say, as Catholics in all but actual profession. They had their domestic oratory, their images, and sacred pictures, and all other outward appurtenances of a Catholic convent.

"A few days ago, Mr. Oakeley of Islington received a communication from the supe-

riores of this little family to the effect that, *with the sanction of friends and advisers in the Established Church*, she and her household were desirous of submitting to the Church under Mr. Oakeley's guidance and instruction. It may well be supposed that such a proposal was as acceptable as it was unexpected, and by the particular desire of the ladies themselves, their profession of the faith took place on Sunday last in the midst of the evening services. Accordingly, the Vespers of our Blessed Lady of the Rosary having been sung by his Lordship the Vicar-Apostolic of Hyderabad, the public profession took place, Mr. Oakeley receiving the whole of the interesting party at the high altar.

"Not one of the least interesting features of the case is, that the house occupied by the sisters is that in which Mr. Oakeley lived for several years when minister of Margaret Chapel, and which he revisits after six years under these remarkable circumstances. No. 74, Margaret Street, is a favoured dwelling-place; *it has yielded to the Catholic Church five clergymen of the Establishment*, all of whom are, or will be, priests; two Jesuits, one oratorian, and now a whole community of the sisters, who, doubtless, will end in consecrating their lives to God in the Catholic Church, as they had began to do in their measure before they submitted to it."

Turning to a more distant part of the field, we find the brother and heir-apparent of Lord Glasgow erecting a grand collegiate church in the island of Cumbray, arrayed in all the fullest-blown developments of Puseyism, and at a cost of nearly L.20,000. It is ominous to see men of this rank so thoroughly bigoted; but what we chiefly intended to notice was the following clause from the "Primary Constitution and Statutes of this Church of the Holy Spirit," viz. :—

"All members of the foundation are requested, *daily*, to offer up a prayer for the *founder*, in these or the like words :—'Shew thy mercy, O Lord, unto him who built and endowed this church and college.'"

There lurks in this clause an immense amount of significancy. There is no limit, it will be observed, set to the time during which this prayer is to be offered, and we presume it is to continue after the "founder" is dead and his eternal state unalterably fixed. "There is no work or device in the grave. As the tree falleth, so it shall lie." But even on the theory of Purgatory, the Cumbray officials might be carrying on their intercession ages after the "founder's" soul had escaped. This seems to be heresy the first. But, besides, men who depart from the Gospel way of salvation are always in a state of uncertainty, and hence their covetous appetency for human intercession. They pretend that they alone are sure of salvation, and yet they never seem to feel the confidence of safety. And above all, whilst we cannot but admire Mr. Boyle's liberality, and should like much to see true Protestants imitating it, why should prayers be bought? Mr. Boyle is to be prayed for in all ages because he spends £20,000; but are the poor, upon Scriptural principles, not as well entitled to our prayers? The theory upon which the whole affair proceeds is very much the old Popish theory of buying prayers, and therefore heaven, by large gifts to the Church, rather than by the blood of Jesus Christ. It is like Paley's theory of the large pigeon, which sat in the centre of the field, and had address enough to get all the other pigeons to feed it. The poor people of Cumbray are in all ages to be helping Mr. Boyle into Heaven because he happens to spend £20,000. This is not "unto the poor the gospel is preached," and seems rather an odd commentary upon the passage, "How hardly shall they that have riches enter into the kingdom of heaven." Besides, there is no "reciprocity" in the proposal. The people of Cumbray are to pray for Mr. Boyle, but Mr. Boyle does not pledge himself to pray for them; whilst, upon the Popish theory, his prayers being those of a person likely to secure canonization, would be of far more value. How long are men to deceive themselves with such unscriptural delusions? "Other foundations can no man lay than that which is laid, which is Jesus Christ."

ONE REMEDY FOR PUSEYISM.

GEORGE ATKINSON, Esq. of Thornton, in the diocese of Exeter, has published a proposal for the "establishment of a Scripture Readers' Society," for staying the tide of Puseyism in that part of England. Devonshire is being largely ripened for Popery; but there is a noble spirit in many of the people. Mr. Atkinson says,—

"The state of things in this diocese urgently calls for the interference of the laity. We must not rest in bare protests—we must be up and doing. A large body of the clergy are now setting the laity at defiance, and are virtually impugning the law of the land; not only so—they are, to use the expressive language of our good archbishop, when Bishop of Chester, *undermining* the foundations of our Protestant Church, and thus paving the way for the utter annihilation of Protestantism itself."

To meet this state of things, he says,—

"As one of the remedies for counteracting the evils we deplore, I know of none more calculated to benefit our population, in a spiritual point of view, than that of establishing a Scripture Readers' Society in connexion with the Town Missionary and Scripture Readers' Society in London, or, at least, forming an association upon the same principle, independently of it, for the diocese of Exeter. I scarcely need remind you that the Society in question is composed of Churchmen and Dissenters, acting together as in the Bible Society, with the simple object of bringing sinners to the cross of Christ. Such an association as I am now describing is in active and most useful operation in the county of Gloucestershire; and among the committee are to be found the names of the Right Hon. Earl Ducie, Lord Moreton, Colonel Kingscote, H. Kingscote, Esq., Colonel Hutchinson, Robert Kingscote, Esq., and A. H. Phillpotts, Esq., &c., a sufficient guarantee for the orthodoxy of such a Society. Their Sixth Annual Report, lately published, gives a most encouraging account of their proceedings. I now make the proposition for the establishment of a similar institution; Exeter, as being the chief town of the county, seems to be the most natural locality for its formation."

We cannot doubt that "Scripture Readers" would be most useful, especially in a rural district, if they were men of intelligence as well as of decided piety, previously trained in the Popish controversy, and prepared to "convince gainsayers." Mr. Atkinson adds in a note,—

"There is no greater proof of spiritual ignorance than the delusive idea of limiting 'the guardianship of the truth' to ecclesiastics. The statement lately made by the Dean of Bristol, quoting from Father Ambrose, that 'there is scarce a heresy that has ever entered into the Church of Christ, except through the way of the clergy; but the truth and simplicity of the Gospel have been retained by the fidelity of the laity,' should at least qualify the overweening confidence of the Tractarians upon this point."

THE REAL OBJECT OF THE POPE.

It would appear that Mr. Spencer (Father Ignatius) is at Rome, and has had an interview with the Pope, who smiled complacently on the devotee as he unfolded his scheme for the restoration of England to the darkness and degradation of the middle ages. When Dr. Townsend spoke of an alliance of all Christians, Antichrist not unnaturally contemplated him with a ghastly smile of contempt; but when Spencer speaks of England kissing the Pope's toe, he at once finds the key to his heart. Hear Spencer:—

"I was presented to his Holiness by Mgr. Galbot, and the interview lasted half an hour; during which time the Pope listened to me with the greatest kindness and affability, while I spoke to him of our crusade for the conversion of England. I presented to him a translation of my propositions on this crusade, and a memorial requesting leave to proclaim it wherever the Bishops should kindly consent, and a recommendation to the pious charity of the faithful for the new monastery at the Hyde, near London. Before I departed, his Holiness was pleased to tell me that I might again return to him if I had anything more to say on the subject. Never on any occasion have I met with one who heard me with more kindness, or shewed less appearance of being troubled by my presence, than the great Pontiff who bears upon his shoulders the weight of the business of the whole world."

SECRET MACHINERY OF ROME IN BRITAIN.

POPERY is wont to boast much of its arrangements in behalf of the poor. The commentary upon this is found in the swarms of beggars in all Popish countries, and which existed in our own whilst under the dominion of Rome. Jesuitism, however, is seeking to steal back into the land under the garb of charity; and Protestants cannot be too much on their guard. These remarks have struck us whilst reading a report lately published of the Edinburgh "Brotherhood of St. Vincent de Paul," a so-called charitable institution. They say,—

"Other and kindred labours also have been set on foot; through the exertions and co-operation in a great part at least of its members, and in which, therefore, it may justly claim a share. *Such, for instance, are the United Industrial School, the Association of St. Margaret, the Society of St. Elizabeth; all of which institutions have for their object the relief of human suffering and destitution, in some form or another, and are thus closely associated with the Brotherhood of St. Vincent of Paul, in the possession of a common aim, pursued by means essentially similar.*"

And they go on to add,—

"His Holiness, the sovereign pontiff, has been graciously pleased to testify his approbation of the Brotherhood by *blessing a crucifix for its use, at the especial request of one of its members, who had the honour of an audience, shortly before the holy father was driven from Rome*; the Pope also appended his autograph, at the same time, to a petition, praying that this crucifix might be enriched with *all the privileges and indulgences of the Via Crucis, or the Stations of the Passion, for the spiritual benefit of the members of the Brotherhood.* His Holiness also sent them his blessing. While this sheet is passing through the press, news has reached the Brotherhood that the holy father, in consideration of the extension of the Society's operations throughout the Christian world, *has just appointed his eminence, Cardinal Fornari, to be its Cardinal Protector.*"

"The Brotherhood is grateful to our Lord for having lately chosen one of its active members to the *distinguished grace of being enrolled among the Society of Jesus.* Since the publication of the last report, also, another has joined the congregation of the Oratory in England, and a third has been ordained a secular priest."

What preposterous superstition is here! The Pope, just about to flee as a "flunkey" from Rome, and unable even to save himself, is blessing crucifixes to save the people of Edinburgh, and Edinburgh, on the other hand, is supplying from amongst the old clothesmen of the Cowgate Jesuits for Rome, and all under the garb of charity! Only think, besides, of a "Cardinal Protector" for the Grassmarket!

MAYNOOTH.

THE following letter is from a highly intelligent and earnest correspondent, who has done much to promote the Protestant cause. It contains a piece of important information in regard to Maynooth College, as illustrative of our duty and of the ordinary policy of Popery. Popery is the true daughter of the horse-leech, never saying "it is enough." We cordially agree with the conclusion to which our respected correspondent has come.

"TO THE EDITOR OF THE BULWARK.

"—, 16th October 1851.

"SIR,—I observe in your October Number a sketch of Maynooth College, and you mention that a large and handsome addition is being made at present to the building. It is an entire new building. I think it would be desirable that you should obtain from your correspondent in Dublin a ground sketch of the old and new buildings, stating the numbers accommodated in the present, and to be accommodated in the new. Having visited Maynooth College this summer, I would observe—

"1. That the old buildings consist of three sides of a square, and that through the centre of the principal front it is proposed to make an entrance to the new College, but to retain in use all the old buildings.

"2. That the new buildings were designed to form a large square, three sides of which only are yet built, the main front of the new buildings facing the back of the main front of the old, and the unbuilt side being the north side.

"3. I incline to think that your sketch exhibits the principal front of the new building, and that the tree on the right of the sketch conceals the unfinished or north end of the principal, or east, front of the new building.

"4. It is understood that the new building cannot be finished for want of funds. It is an enormous pile, and as yet there is not one single article of furniture in it, nor a shelf in the library; and this brings me to the remark which occurred to me when on the spot, that British Protestants may lay their account with a grant being proposed, or smuggled through Parliament, by those Ministers who would govern Ireland through the agency of the Pope and the priest, to finish the building, and to furnish it. It may be that the grants which have been paid since 1845 may have been perverted, and that the present unfinished state of the building is the result of a shrewd calculation on the gullibility of John Bull as a means to obtain additional funds. Whatever be the cause of the present state of matters, I certainly expected to have found the new buildings in full operation, instead of finding them in a state to form a pretext for farther grants.

"5. That the new buildings are unoccupied, unfinished, and unfurnished, is certain. It is equally certain that farther grants will be asked, and that, therefore, the warning note should go forth timeously to resist every such proposal, with a farther intimation that the only effectual way to prevent farther grants is TO REPEAL THE PRESENT GRANT."

THE PAPACY: ITS AUTHOR AND AIM.

By the Rev. S. A. Walker, Trinity College, Dublin, and Pastor of St. Paul's English Episcopal Chapel, Aberdeen, late Rector of Gallo, Meath. Edinburgh: W. P. Kennedy.

OUR Irish friends have had the best means of knowing Popery as it at present exists. Mr. Walker has had this advantage in a peculiar degree, and, besides, has evidently studied its true nature thoroughly in the history of the past. His work is full of well-condensed information on the main aspects of Popery, which may justly be called the "question of the day;" and as it is not expensive, we trust it will be extensively read.

THE PAPACY: ITS HISTORY, DOGMAS, GENIUS, AND PROSPECTS. By the Rev. J. A. Wylie. Edinburgh: Johnstone & Hunter.

OUR readers may be aware that this Essay received the first prize from the Evangelical Alliance. Its author has made a thorough study of the Popish system, and has brought out such a powerful and comprehensive development of its hateful peculiarities as is well fitted to exert a great influence on the Christians of Britain. We most cordially recommend the work as one of great research, and of much value to the Protestants of the empire, and cannot doubt that it will obtain a large circulation.

"THIS IS MY BODY."—When our Lord uttered these words he was silent about his soul and divinity. But the doctrine of the Church of Rome is, that "in the most holy sacrament there is, truly, really, and substantially the body and blood together

with the soul and divinity of our Lord Jesus Christ." If then the Church of Rome interprets our Lord's words literally, and professes to confine herself to what he said, she ought, for the sake of consistency, to say nothing about his *soul* and *divinity*.

THE BULWARK,

OR

REFORMATION JOURNAL.

THE MOVEMENT AGAINST MAYNOOTH.

MR. LORD, Secretary to the Protestant Association of London, in a letter addressed recently to the "Morning Herald," makes the following statement:—"When lately attending a meeting of Protestants in the Town-Hall of Birmingham, there was no suggestion received with such vociferous cheers and acclamations as 'the duty of withdrawing the grant to Maynooth College.'"

We have no doubt that the cheers of the Birmingham Protestants will be cordially re-echoed by their brethren over the entire empire, and that no news will be more welcome than the news of a great national effort to overturn this gigantic nuisance. We have been too long befooled by the infatuated course of worldly politicians. It is notorious that every one of their pretences and predictions have proved—as might have been anticipated—ludicrously false; whilst every statement made by Christian men, on the authority of the infallible Word of God, although branded by the political owls as the fruit of bigotry and fanaticism, has proved true to the very letter, or rather short of the truth. The time seems, therefore, to have fully come for strenuous and determined action; and as we have now the advanced guard of the Roman army landed on our shores, led on by a cardinal prince, and breathing open defiance against our religion and liberties, it will be a most appropriate commencement of the struggle to break down at once the hostile encampment in the centre of the field, erected, manned, and supported by the singular infatuation of our own rulers. The command of God is, "Come out of her, my people; be not partaker of her sins, that ye receive not of her plagues." There cannot be a more direct method of becoming partakers in the sins of Babylon, than by giving a nation's wealth for her support. All endowments to Popery, therefore, are palpably sinful, and the most aggravated form of this guilt must consist in training up, at the public expense, a whole race of priests, to ruin the souls of the people and destroy the nation. It is delightful therefore to discover how, in the adorable providence of God, the very activity of evil has become an effectual means of rousing Christians to the discharge of a long neglected duty. Our slumbering Protestantism has been effectually stirred from its guilty slumbers by the recent aggression of the Pope, and now we hope to have the entire kingdom united in a war against Maynooth. The following is an account of the proceedings of the Protestant Alliance of London:—

" At a meeting of the General Committee of the Protestant Alliance, held November 4, 1851, at the Caledonian Hotel, Adelphi, the Earl of Shaftesbury in the Chair, the following Resolutions were unanimously adopted :—

" I. That in the judgment of this Committee the time has now fully arrived when the principles adopted at the formation of the Protestant Alliance, on the 25th June in the present year, should be brought before the Protestants of all parts of the British empire, with a view to their being carried effectually into operation, both in regard to the discontinuance of Government favour to Popery, and to the promotion of religious freedom in Roman Catholic countries.

" II. That in relation to the former—the discontinuance of Government favour to Popery—it appears to be the most obvious duty at the present moment to propose to the country at large an united appeal to the Legislature for the repeal of the Maynooth Endowment Act of 1843 ; and that irrespectively of the general question of endowments, about which there is a difference of opinion among evangelical Protestants, the following are among the grounds on which such an appeal may rest :—

" 1. That it appears from the records of the Irish Parliament, that the annual grant to the Romish College of Maynooth, which had been first made by that body in 1795, was only pledged by the Act of Union to be continued for a term of twenty years, which term expired in 1821 ; that various other grants, similarly pledged for a like term, were gradually discontinued between 1821 and 1830 ; and that the vote to Maynooth, though still proposed to Parliament by the Government, was always objected to, and seldom carried without a division.

" 2. That, in 1845, Sir Robert Peel, partly to terminate these annual discussions, but chiefly with a hope of conciliating the Romish priesthood in Ireland, proposed to Parliament to augment the annual allowance to Maynooth, and to charge it on the Consolidated Fund, thus obviating the necessity of an annual vote. This measure Sir R. Peel only succeeded in carrying after encountering the strongest opposition on the part of the people of Great Britain that has ever been manifested to any similar proposal.

" 3. That the open and strong repugnance of the people to this endowment of Maynooth was manifested, at the general election in 1847, by the rejection of many members of the House of Commons who had supported Sir R. Peel's measure ; while that statesman's hope, that thus he had pacified Ireland, was proved to be ill-founded, by the tumults, seditious meetings, and all but open rebellion, which marked the summer of the following year.

" 4. That the subsequent and present conduct of the Romish bishops and priests of Ireland has shewn how vain was the hope of that statesman, that, by any measure short of the concession of absolute dominion, he could propitiate that ambitious priesthood ; while, by abetting the grossest insults to the laws, the Government, and the Legislature, they have placed Great Britain in the humiliating position of appearing to pay tribute, through fear, to the agents and emissaries of a hostile power.

" 5. That there is no reason to doubt that the repugnance of the people of England to the endowment of the Romish College of Maynooth is as deep and as fervent as ever ; and that it appears advisable at once to call forth an expression of this national feeling. In the hope that the Government and the Legislature will no longer persist in training up, out of the funds of the nation, a priesthood, so many of whom are distinguished by turbulence and disloyalty ; that with this view a public meeting be held in London, in the month of November, for the purpose of petitioning Parliament for the repeal of the Maynooth Endowment Act ; and that it be recommended that similar meetings be afterwards held in the great towns of England and Scotland.

" III. That in relation to the second great object of the Protestant Alliance—the promotion of religious freedom in Roman Catholic countries—the Committee are of opinion that it essentially comprehends as well the assertion of the rights of conscience to be enjoyed by the subjects of Popish Governments, as the vindication of the claim of British Protestants resident in Papal countries to possess the same amount of liberty of worship and of burial as is conceded to Romanists in Great Britain ; and that this object in its two branches may be advanced in various ways, and especially in the following :—

" 1. By earnest, though at the same time respectful and dignified appeals to Governments which sanction or permit persecution ; such appeals being accompanied or not, according to circumstances, by the exercise of the diplomatic influence of our country.

" 2. By enforcing on British Protestants the duty of holding out the hand of brotherhood to all those Christians who are persecuted for conscience' sake in Popish countries ; by affording pecuniary relief, where it is needed, to the families of those who are cast into prison for religious causes ; and by offering a refuge to those who are exiled for similar reasons.

" 3. By doing honour, as occasion offers, to governments, which, like the Piedmontese, up to the present time, protect liberty of conscience, and resist the exorbitant claims of the Romish priesthood.

" 4. By communicating with our fellow-Christians in the United States of America, and in the Protestant nations of continental Europe, with the view of concentrating, as far as possible, the public opinion and moral influence of the sound portions of Christendom upon all cases requiring united action.

" IV. That while this Committee earnestly recommend the diligent prosecution of the

objects of the Protestant Alliance, according to the plan sketched out in the foregoing Resolutions, they would keep before their own minds, and proclaim to all the members and friends of the Association, that the success of their enterprise entirely depends upon the blessing of God, sought by prayer through the one Mediator; and they would, therefore, call upon them to strengthen one another in the Lord for this great conflict; in the belief that, however formidable and inveterate an adversary it may be—Popery is a doomed thing, and is hastening to its final overthrow.

“JOHN MACGREGOR, Honorary Secretary.

“No. 9, Sergeants’ Inn, Fleet Street, London.”

On the day previous the Scottish Reformation Society had resolved as follows:—

“At a meeting of the Acting Committee, held in Edinburgh on the 3d November 1851, the following Resolutions were unanimously adopted:—

“That whilst this Committee adheres to all the principles, and resolves to prosecute all the objects, detailed in the Petition of the General Committee of this Association presented to the House of Commons on the 27th day of March 1851, they are yet convinced that it is their duty to concentrate their chief efforts, in the first place, on one prominent object, and therefore resolve,

“1st, That inasmuch as all direct support of Popery by the Government of this country, in any part of the empire, is flagrantly opposed to right principle; and inasmuch as the annual grant to Maynooth is an aggravated instance of such support—has always been opposed by the great mass of Protestants, and has resulted only in unmixed evil—this Association shall use every effort during the ensuing session of Parliament to procure the passing of a bill for the entire withdrawal of said grant.

“2d, That with a view to the accomplishment of this object, this Association shall adopt immediate measures to enlighten the public mind in regard to the true history and results of this endowment—to stir up other Associations to adopt similar measures for its abolition—to ascertain the opinions of members of Parliament on this subject—and to call upon the electors of Scotland to support, at the ensuing election, only those men who are prepared both to vote against the Maynooth grant, and in every right way to resist the aggressions of Popery.

“3d, And this Association being deeply persuaded that the cause in which they are engaged is pre-eminently the cause of God, and that without his blessing all their efforts must be vain, earnestly implore Him in whose hands are the hearts of all men, to vouchsafe his guidance, and to command success in this undertaking, and that the Man of Sin may be speedily destroyed by the spirit of His mouth and the brightness of His coming, and all his deluded votaries set free.”

It is quite certain that Dublin, Manchester, Liverpool, and Glasgow will quickly follow the example. A great meeting has been held in London on the subject, and meetings in the other towns will rapidly succeed. Let us humbly offer some advice to our readers in regard to the mode of conducting this important struggle, which, after all, is only a skirmish of outposts with Rome.

1. Having taken our ground, we must maintain it with determined resolution. It is admirable to have discovered a basis of such thorough agreement; and as the members of Parliament are sensitive in the prospect of a new election, a better time could not probably have been selected. But all mere politicians may be expected to shrink from our proposal; and unless the Christians of the empire are resolute, and prepared to sacrifice mere secular politics, to secure a great object, there is little hope of immediate success. Rome will offer every form of opposition. She has commenced the war already; and it would have been better never to have taken up the present ground, than to allow ourselves now to be driven from it.

2. Whilst it is most important to load the tables of Parliament with petitions, we must bring our utmost influence to bear on the members of Parliament themselves. A petition, however large, can easily be bundled away under the Speaker’s table. We must try to secure the living men who, under God, rule our land. Rome understands this well, and spends little money or labour on mere petitioning in comparison of what she spends in seeking to fill the Parliament with her own emissaries. It has often been said that forty determined men can carry any measure in the House of Commons; and Rome expects to send seventy from Ireland at next election, in consequence of the

lowering of the franchise there. But this whole theory rests on the assumption that the other members of Parliament are comparatively indifferent on the particular subject at issue. The wedge will penetrate a soft substance; but if it meets the granite rock, it will not be so successful. And so the forty, or even seventy Papists, if opposed by twice forty or twice seventy zealous and determined Protestants, will find all their efforts baffled. Let all Protestants, therefore, deal with their members. Let showers of letters be written; and if the present men, or any of them, are incorrigible, let new ones be provided against the approaching election.

3. Let every effort be made to maintain a spirit of love and union amongst true Protestants. "Divide and conquer" is the old maxim of Rome, and already she has indicated that her tactics in the approaching struggle will consist largely in an effort to sow dissension in the Protestant ranks, upon the abstract question involved in endowments. Let us not be "ignorant of her devices." One thing is plain, that no defence can be set up for the endowment of Maynooth, or of such a system as Popery is in any form or degree. Upon that we are all agreed, there let us take our stand, and not be driven from it by all the craft of our unscrupulous adversary, until the shout of victory echoes throughout Europe.

The times are most eventful. We see the gigantic power of Russia united with the legions of the Pope, and the vast shadows of a double despotism thrust forward across the whole face of Europe and touching the very shores of Britain. We see a Roman prince setting up his camp at London, and taking infetment of this Protestant country on behalf of the Man of Sin. Are we to stand and quarrel with each other on the eve of such a tremendous struggle? Are we to be carried aside by peculiarities, however important, or divided by cunning at such a time as this? No, on the well-trodden field of former victories, with the Word of God in our hands—the graves of martyrs beneath our feet—the spirits of confessors beckoning to us from above, let us meet the common foe. We need not ask, "What shall the end of these things be?" Babylon is doomed, "Strong is the Lord God that judgeth her." The great stroke from heaven shall soon smite the gigantic image of cruelty and guilt, and its remains shall be swept out of Europe as dust from the summer thrashing-floor. Blessed are they who shall be found faithful in this great and final struggle of the Church of God.

PALPABLE FOLLY OF THE MAYNOOTH ENDOWMENT.

THE guilt and folly of the Maynooth endowment are singularly well expressed in the following extracts from the "London Record:"—

"What have we done, and what are we still doing, after our hard-won success? We have prohibited a few Episcopal titles. We have forbidden the Cardinal to style himself Archbishop of Westminster; and if he is kind enough to give us legal proof of his doing it, we may even be able to fine him a hundred pounds. But we are training men to wear these forbidden titles at our own cost. We are fining ourselves three hundred times as much to provide a full supply of law-breakers, who will, as a point of conscience, scoff at our prohibition, and teach millions more to scoff at it like themselves. We complain that the late act of the Pope proves him a real enemy to our rights and liberties; and we kindly provide him with a host of trained generals, to carry on his campaign against us. Our eyes are at length opened. We see that Popery is essentially persecuting, domineering, and aggressive. We therefore pay it some hundreds of thousands, to strengthen it for new assaults on our liberty and peace. We call its doctrines idolatrous, and help it largely to spread the idolatry. We call them absurd and unreasonable, and then train up hundreds and thousands of priests to put out the understandings of the people. We

denounce it as a persecuting system. We then endeavour to secure public harmony and peace, by nursing thousands of teachers to disseminate with all their skill these maxims of persecution. We reproach the Jesuits with the maxim of doing evil that good may come ; and shew our sincere abhorrence by adopting it in both Houses of Parliament, and propagating doctrines that we despise and detest, in the vain hope of rendering Ireland more manageable to our rulers. And then we call ourselves sincere Protestants ! Yes, protestors against the maxim that we practise ourselves, and against a creed that we propagate, by our votes and our money, through the length and breadth of the land.

* * * * The worship of the Virgin, however sentimental and refined, is creature worship, and therefore is forbidden idolatry. The worship of the wafer is a gross, stultifying, heathenish idolatry. This every one of our Protestant legislators either knows, or ought to know. They are guilty of moral blindness if they do not know it. Yet they are compelling us every day, by their own act, still in force, to perpetuate and extend this rebellion against the commands of God, this destruction of the souls of men. Every day the Maynooth grant remains, our statute-book is adding fearfully to our national sin. We are direct accomplices in teaching systematic rebellion against the second commandment. We are parties to the guilt of inflicting a vast religious fraud upon the reason and consciences of our fellow-countrymen. And will the vain pleas, by which the bill was passed, of conciliating Ireland by hush-money to the priests, and providing 'religious consolations' for the deluded peasants, screen us in the eyes of the holy and righteous God ? Unless the laws of his moral government had been reversed for our special benefit, our sin was sure to find us out."

THE SABBATH IN FRANCE.—France affords a striking example of the demoralizing effects of Popery, and of the inability of those who have long been under its influence, to see their way in questions of principle. Take for example the following :—

"The committee for the better observance of the Sunday and *fête* days has presented to the Assembly a project of law, of which the following is the substance:—'The public works of the State, and all works contracted for with the State, shall be suspended on Sunday and *fête* days. They may, however, be continued, in case of urgency, by order of the prefects or mayors. All works on highways or roads are also to be suspended, except in cases of urgency. All contracts for hiring, and all regulations interfering with the liberty of the workmen to suspend work on Sundays and *fête* days, are void. This condition is applicable to workmen belonging to all the sects recognised by the State, for the day of religious rest of each sect. This provision does not, however, extend to works of urgency or necessity, nor to callings which require, from their nature, a daily and continuous labour, and which will be indicated by a regulation of the public administration. On Sundays and *fête* days a sufficient time will be afforded to soldiers and sailors, except in cases of urgency on service, for the performance of their religious duties."

Popery is notoriously one of the greatest Sabbath-breakers in the world. She makes void the law of God by her traditions, and makes the Sabbath the great day of amusement and sin. Some time ago we were in a Popish district where there was a marriage on the

afternoon of Sabbath, and a drinking and dancing match, at which the priest presided. In the above extract we have a proposal to repress Sabbath profanation, but "*fête* days" are still mixed up with Sabbaths, and "urgency," a very vague and uncertain word, is substituted for "necessity." There is, properly speaking, no Sabbath in any Popish country, and in proportion as Popery prevails in this country, may we expect to lose our Sabbaths as well as our liberty and our Bibles.

POPISH ADROITNESS.—A large, fierce looking Irish Papist, very like the sort of men that come to make disturbances to please the priest, lately came to the door of the meeting of the Irish Mission in Edinburgh, but seemed greatly taken aback when he found two policemen drawn up inside. He instantly retired, muttering the following sentence, in which a truly Irish attempt is made to turn the tables,—"*Och, and sure this is a quare religion that needs the police to protect it.*" What ought he to think of the superstition against which the protection is required, and of the Pope himself, who needs the armies of two nations to protect him from the violence of his own children ?

THE EMANCIPATION OF THE VAUDOIS:

To the Protestant, the valleys of Piedmont, inhabited by the Vaudois or Waldenses, possess an interest unequalled by any other spot in Europe. They



The Balaille.

lie about thirty miles southwest of Turin, along the frontiers of France, occupying a space of about twenty-two miles in length by sixteen in breadth, and present a variety of beautiful and stupendous scenery, not surpassed in any other quarter of the globe. These valleys have again and again been the battle-field for the truth. Rome has in vain tried, by persecutions unnumbered and unparalleled, to extirpate this small band of witnesses which, hid in the fastnesses of the Alps, preserved the pure gospel, in opposition to her multiplying corruptions, and who have often supplied a triumphant answer to the question—"Where was your Church before Luther?"

In the fifteenth century Pope Innocent VIII. leagued the kings and princes of the earth in a

crusade against the so-called heretics of the valleys, offering plenary indulgences and other favours to all who should engage in it. But the small and feeble flock proved victorious over the great armies of Papal Europe. After enduring barbarities altogether unheard-of under Louis XIV., Rome believed that she had at last succeeded in extinguishing the light, and in exiling these confessors for ever. But though they had found an asylum among generous-hearted friends in Switzerland, their hearts turned to their own valleys. They mustered at the Lake of Geneva; and, under the guidance of their pastor-chief, Henri Arnaud, on the evening of the 16th August 1689, they knelt down by the shores of that lovely lake, and resolved, in the strength of the Lord, to regain their country. They did so. The return of the eight hundred Vaudois across the mountains of the Alps is a page in modern history which throws into the shade the retreat of the Ten Thousand of Xenophon. Their first resting-place was Filli, in Savoy, a representation of which is found below, where the *Curé* liberally supplied them with refreshment, refusing all remuneration; and in setting out on their march, the Papists shouted "God go with you!" Having reached the Valley of St. Martin, they found an army waiting to oppose

them. From the plateau of the rock of the Balsille, an exact view of which is given in the woodcut, these eight hundred men, for nearly seven months, resisted successfully the attacks of the allied troops of France and Savoy, amounting to twenty-two thousand; and their retreat at last from their rocky fortress, and re-establishment in their own smiling valleys, is one of those signal events which makes the Christian patriot exclaim, "What wonders hath the Lord wrought!"

In these days a new miracle has been wrought in their behalf. The revolutions of 1848 have been diligently turned to account by the Papal power, and made the pretext for forging new chains for the nations of Europe. In one favoured spot only has there been a lightening of the bondage. The Vaudois, by the constitution granted by Charles Albert to his Sardinian subjects, have been delivered in some measure from the grievous restrictions under which they had so long groaned. They are no longer shut up in their own valleys, but can now claim the right to erect places of worship for those who hold the same faith throughout Piedmont.

It is this happy change in their circumstances which occasioned the late visit of their Moderator to this country. A Protestant Italian Church for his countrymen has just been commenced in Turin, the capital of Sardinia, and M. Revel was commissioned by his Synod to go to Britain for the stones wherewith to build it. Every true Protestant must bid "God speed" to such a mission; for it is the planting of the standard of Gospel truth and religious liberty in Italy, and that too by those who, though martyrs and protesters against the errors of Rome, are yet not of the Reformed Churches, but have been witnesses for the truth from the days of the Apostles.

Such an enterprise could not fail to meet with a determined opposition from the Romish Church. But the Government has stood true to its engagements, and the building is now rising up, despite the outcry that has been raised, and the influence of the Romish press. The spirit of their arguments may be gathered from the following concluding sentence of an article in the *Armonia*:—

"In fine, to permit Protestantism to establish itself in Piedmont, would be to degrade the dynasty of Savoy, whose chief merit is to have combated that barbarous and destructive heresy, and to have always kept its states free from it. A Protestant Church in Piedmont would be an insult to our constitution and an insult to our kings."



Filli, Savoy.

IMPORTANCE OF KNOWING POPERY—AUTHENTIC SOURCES OF THIS KNOWLEDGE.

It is our desire and purpose, in conducting this periodical, to make it the channel of bringing before the British public accurate views and lively impressions of what Popery is, whether contemplated in its inherent and unchangeable characteristics, as settled by its own infallible authorities, and exhibited in all ages and countries, or as practically developed among ourselves, in the skilfulness of its adaptations to existing circumstances, and in the zeal and energy of its present efforts. It is scarcely to be expected, that the community will be roused effectually to a right sense of their duty in regard to Papists and Popery, unless they are made familiar with Popery as it is, with the indications it is at present giving of its true character and tendencies, and with the nature and results of the efforts it is now making to strengthen and extend its influence. At the same time, men cannot be said to know Popery thoroughly, and therefore cannot be expected to discharge fully and permanently the duties incumbent upon honest and intelligent Protestants, unless they are accurately acquainted with the doctrines and practices which the Church of Rome has formally and officially sanctioned, and with the leading grounds upon which these doctrines and practices may be refuted and exposed, and the Protestant principles opposed to them may be established. For these reasons, it is our wish and intention to endeavour to exhibit in this periodical a combination of the past and the present, of solid instruction as to the established and unchangeable principles of Popery, and of interesting information as to its present phases and operations,—in short, to attempt to bring out and to press upon public attention “things new and old.” With this view we mean, while giving much prominence to what Popery is now doing, and to what its present doings suggest as to our present duty, to furnish from time to time expositions of its leading doctrines and practices, and of the evidence by which they can be proved to be justly chargeable upon the Church of Rome, with a refutation of the scriptural grounds on which they are commonly defended, and a statement and defence of the opposite Protestant truths.

There is, of course, a class of persons to whom an exposition of the leading principles of Popery, in the popular and compendious way alone suitable for such a publication as this, may seem useless and commonplace, and to whom it may present nothing with which they are not already familiar. But there can be no reasonable doubt that the community in general need instruction in the very elements of this subject, and that there are few amongst us who are so well acquainted with it as to be able to embody in words distinct and accurate conceptions of Popish errors and of the opposite Protestant truths, and of the grounds on which Protestantism should be maintained and Popery rejected. The Papists in this country have a considerable number of adherents who are so trained as to be able to state readily and fluently the substance of the most plausible arguments that can be adduced in support of their tenets, while few, even of educated Protestants, are able to answer Popish arguments, or to defend their own cause. This state of things ought to be remedied, and the only remedy is, to bring as extensively as possible before the community brief but accurate statements of the tenets of Protestantism and Popery, and of the arguments by which they are respectively defended and refuted. With this view we propose giving, from time to time, a series of articles upon the leading doctrines and practices of the Church of

Rome, and the Protestant principles which are opposed to them. Our main object in these articles will be to furnish Protestants who may be brought into contact with intelligent Papists, with the principal facts and arguments which may serve best for the refutation of Popery and the defence of Protestantism.

At present we propose giving merely a brief account of the principal sources from which the doctrine of the Church of Rome is to be ascertained. Every Popish priest, at his ordination, swears to the "Profession of Faith" imposed by a bull of Pope Pius IV., after the Council of Trent, and this profession contains a brief statement of some of the leading doctrines of the Church of Rome. In this profession, besides, every Popish priest swears that he "unhesitatingly receives and professes all things delivered, defined, and declared, by the sacred canons and the œcumenical councils, and especially by the Holy Synod of Trent." On this ground we are fully warranted in holding the Church of Rome, and all her priests, to be formally and officially responsible for everything laid down in the sacred canons, and œcumenical or general councils. The sacred canons are just the canon law, the full establishment of which in England, Cardinal Wiseman has avowed to be the chief object of the recent Papal aggression. Most Papists hold that there have been eighteen œcumenical and infallible councils, but they differ among themselves as to what particular councils are entitled to this character; the French divines in general maintaining that the councils of Pisa, Constance, and Basle, were œcumenical, and the Italians denying this, and ascribing, instead, infallibility to the councils of Lyons, Florence, and the fifth Lateran. The Pope has never ventured to give a formal decision of this question, as to what councils are œcumenical and infallible; and the Popish priests of this country have never ventured to tell us, whether, in swearing to receive "all things defined by œcumenical councils," they mean to follow the French or the Italian list of the infallible eighteen. This is one among many subjects which expose the hollowness of the pretence that the Church of Rome affords full certainty and complete security, in matters of faith, to all who submit to her authority. Here is a matter affecting the very standard of faith, on which opposite opinions are professed by her most eminent writers, and on which she has never given, and dare not give, a deliverance.

The Catechism of the Council of Trent, though not formally sworn to by Popish priests in their ordination vow, is generally admitted to be an authoritative exposition of doctrine, to the accuracy of which the Church of Rome is pledged.

But, besides the sacred canons, the œcumenical councils, and the Trent Catechism, there are other sources from which we can derive doctrinal decisions, for which the Church of Rome, as such, and of course all her subjects, may be held to be responsible. We are scarcely entitled indeed to hold all Romanists responsible for all the doctrinal decisions which have been pronounced by the Popes, for some of them openly deny that the Pope is infallible; and the controversy carried on among them upon this point, is another proof of the absurdity of the profession made by the Church of Rome of giving full security to all her subjects in all matters of belief. But almost all Romanists admit, that the formal decisions of the Popes, when assented to, or not dissented from, by the Church, that is, by the body of Bishops over the world, are to be received implicitly as articles of faith. There have indeed been many disputes among themselves, as to whether particular doctrinal decisions of Popes have or have not been accepted by the Church; and this is another element of uncertainty affecting the standard of the Romish faith.

But there are some instances, as, for example, the famous, or rather infamous, Bull Unigenitus issued by Clement XI. in 1713, in which it can scarcely be disputed that the Pope's doctrinal decisions were accepted by the Church, and may therefore be justly charged upon all Romanists.

There are some of the tenets of the Church of Rome which are not very fully developed in any of her symbolical books, in any of those documents which the Church has formally sanctioned and imposed, and for the full knowledge of which, therefore, we must have recourse to the writings of her most eminent and generally approved authors, and to the catechisms and manuals of instruction which she puts into the hands of her people.

It should also be remembered, that besides the books which set forth formally the doctrinal views to which the Church of Rome has committed herself, she has prepared and sanctioned other books, chiefly intended as Directories for regulating the huge mass of ceremonies which constitute her authorized worship, that afford authentic indications of her principles and practice, especially the Missal, the Pontifical, the Ritual, and the Cereimonial. The Breviary, too, furnishes many interesting materials for forming an estimate of the sentiments and spirit of the Church of Rome. This is the authorized Prayer-Book of the priests, and every Popish ecclesiastic is bound, under pain of mortal sin, to read a prescribed portion of it every day, the perusal of which requires an hour, or rather about an hour and a half.

These are the principal sources from which we shall draw our representations of the doctrines and practices of Romanists.

The Church of Rome, while prohibiting individuals from interpreting Scripture, and claiming to herself the exclusive right of doing so, has taken care to give no interpretation of any considerable consecutive portion, for which she can be held to be responsible. There are of course some interpretations of scriptural statements embodied in her authoritative decisions on doctrine, but these are not very numerous; and for her views of the meaning of Scripture, we must have recourse to her approved commentators and controversialists. Every Popish priest swears at his ordination that "he will never interpret the Scriptures otherwise than according to the unanimous consent of the Fathers." But every man of learning among them must know, that in regard to many important scriptural statements, the meaning of which is controverted between them and Protestants, this unanimous consent of the Fathers has no existence. Since, however, they have all made this solemn profession, we are entitled, in arguing with any Popish priest about the meaning of any text of Scripture, to insist that, before he venture to explain it, and to apply it to his purposes, he must produce the unanimous consent of the Fathers as to its import, a demand with which, in most cases, it is impossible for him to comply.

THE MAN OF SIN.

BEING CRITICAL REMARKS AND OBSERVATIONS ON SOME VERSES IN THE SECOND CHAPTER OF ST. PAUL'S SECOND EPISTLE TO THE THESSALONIANS. BY PROFESSOR DUNBAR.

[We have much pleasure in inserting the following communication from Professor Dunbar. It is interesting and satisfactory to find that an examination of the passage, upon strict philological principles, by a distinguished Greek scholar, who is not a professional theologian, confirms the interpretation that

has been generally put upon this important portion of Scripture by Protestant divines.]

VARIOUS opinions have been stated by commentators and others respecting the meaning and application of St. Paul's prophecy of the *Man of Sin*, in his Second Epistle, second chapter, to the Thessalonians. The most general opinion is, that the passage has reference to the Papistical heresy and the corruptions of the Romish Church, and that the *Man of Sin* is the Pope, or the succession of persons who have occupied the Papal chair. In no period of the Church, since the days of our Saviour, can the words of the Apostle apply to any other apostasy save that of Rome, because none of them rose to such a height of power, and exhibited such corruptions and delusions as that hierarchy. Some modern expositors, indeed, coincide in opinion with Dr. Bloomfield, who says in his Note on the passage, "that what is here spoken of *has not yet taken place*; though there is much to warrant us in thinking that the *mystery*, or secret principle of iniquity and apostasy, is *now actually* working, and that, when Almighty Providence shall please that the τὸ κατήχον shall no longer impede the *full working* of the principle—the *apostasy* (no doubt consisting of a series of acts though marked by the article as *one whole*) will rapidly display itself." As Dr. Bloomfield and the other expositors who hold this opinion seem to have no clear views of the import of the expressions τὸ κατήχον and ὁ κατήχων; and as our common version does not convey the precise meaning of the original, I shall analyze and translate some of the verses. Verse 3. The Man of Sin, ὁ ἄνθρωπος τῆς ἀμαρτίας, is also denominated ὁ υἱὸς τῆς ἀπωλείας. It may be a question whether the term ἀπωλείας may not be understood in an *active* as well as in a *neuter* sense, the *son of destruction*—ruin, or, the *destructive son*, as well to others as to himself. In this sense it is used by St. Peter, Second Epistle, ii. 1, 'Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας,—*pernicious heresies*. The following verse is very inaccurately translated:—ὁ ἀντικείμενος καὶ ὑπεραίρούμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα· ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεόν, καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστι Θεός. In the common version the first part of the verse is rendered, "Who opposeth and exalteth himself above all that is called God, or that is worshipped." If such had been the meaning of the Apostle he would have used the preposition ὑπὲρ with the *genitive*, not ἐπὶ with the *accusative*. It is evident that the latter preposition depends for the construction on the first participle, ἀντικείμενος, and not on the latter. The verb ἀντίκειμαι very often signifies to *lie in wait against*. The word Θεὸν, without the article, does not mean the *Supreme Deity*, but any *deity* that was worshipped, and σέβασμα has a reference to that worship. In the next clause the verb καθίσαι is considered to be *neuter*, as καθῆσθαι; but it is here evidently *active*; so that he *seats himself in the temple of τοῦ Θεοῦ, the true God, the Supreme Deity*, shewing himself that he is (not God, but) a god; a false god, similar to the Pagan deities. The verse should be thus translated, "Who opposeth and exalteth himself above and against all that is called a god, or the object of worship, so that he seats himself in the temple of God, shewing himself that he is a god." Verse 7. Τὸ γὰρ μυστήριον ἥδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατήχων ἄρτι, ἕως ἐκ μίσου γένηται. The term ἀνομία properly signifies *lawlessness, a disregard of all laws, ordinances, and authorities*; not *iniquity*, in the abstract, and this meaning brings out more correctly the idea of the Apostle. There is something faulty in the construction of the latter clause of this verse, which has not been adverted to by expositors and commentators. When in the

Greek language the article is construed with a participle it is equivalent to the relative with the indicative in Latin and in English.* As the *relative* in Latin must have an *antecedent*, either expressed or understood, so also must the *article* with the participle in Greek. The antecedent must, of course, be construed with a verb. In the above verse we have neither antecedent nor verb as correlative with ὁ κατέχων. Perhaps these may be found in some of the different readings, or early editions of the New Testament, but I have not the opportunity at present of consulting any of them. I at one time thought that ἀρετή might have been substituted by a careless transcriber for ἀρεξί (ΑΡΞΕΙ), and the meaning would be, *shall rule, or have power over the mystery, &c., until, &c.* It is clear that some verb, denoting the continuance of a *future* act, must be either expressed or understood, otherwise ἔως, pointing to a future event or contingency in connexion with that act, has no protasis or leading part of a proposition.—The words μόνον ὁ κατέχων are very inadequately rendered, “only he who now letteth *will* let.” The primary meaning of the verb κατέχω is to *hold down, to keep down, to repress, check, control*, ὁ κατέχων ἀρετή, therefore, signifies, *He who just now keeps it down, checks it, will keep it down, or check it.* The future of the same verb may be here supplied, if it is not expressed in any copy, viz., κατασχήσει. The adverb of time, ἔως, with the subjunctive, requires the particle ἄν, when the time is uncertain, ἔως ἄν ἐκ μίσου γίνηται, “until such time as he may be taken out of the way.” Now, as the Apostle uses the present participle, τὸ κατέχων, and ὁ κατέχων, it is evident that the *controlling power was then in existence*, and that controlling power could be no other than the *Roman Emperor*. The mystery of insubordination, probably to the ordinances of the gospel and lawful authority, was then working, and continued to work, but was checked and kept under as long as the Roman Empire existed, even under the rule of Christian princes. But when the western empire was subverted by the inroads of the Barbarians, and many of these were converted to little more than a nominal Christianity, the Bishop of Rome became a temporal prince, and assumed a superiority over every other. As his temporal power was limited, he had recourse to every engine of superstition and fraud to extend and support his spiritual supremacy. The following description of the Apostle is applicable to him, and can be to him alone, “οὐ ἐστὶν ἡ παρουσία κατ’ ἐνεργίαν τοῦ Σατανᾶ, ἐν πάσῃ δυνάμει, καὶ σημείοις καὶ τέρασι ψεύδους, κ.τ.λ.,” whose appearance, or presence, (not coming, for παρουσία rarely has that meaning,) is according to the working of Satan, with all power, and with signs, and miracles of deceit, or false miracles! &c. The words in verse 8, ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ

* This construction appears not to be well understood by several editors of the Greek Classics. All of them, whether German or English, who have edited the Nubes of Aristophanes, have given the following line (373) with a false construction: ‘Ἄλλ’ ἔστις ὁ βροντῶν ἰστί, φέρον·’ But ἔστις is a *relative* and sometimes a *responsive* pronoun, and, therefore, cannot be the *antecedent* to the article ὁ, construed with the participle βροντῶν. They have been led into this error by supposing that the rule promulgated by Dawes in his *Miscellanea Critica*, and adopted by Porson and others, is liable to no exceptions, viz., “that a short vowel before a mute and liquid, in Comic Poetry, always remains short.” I have shewn in the Second Dissertation subjoined to my Greek Prosody, that there are several exceptions to this rule in the Plays of Aristophanes. The line should be read, Ἄλλ’ ἔστις ὁ βροντῶν ἰστί; φέρον· κ.τ.λ. The interrogative τίς is the nominative to ἰστί,

and the antecedent to the article ὁ. The following is similar, l. 378: ὁ δ’ ἀναγκάζων ἰστί τίς αὐτὰς, οὐχ ὁ Ζεὺς, ὥστε φέρισθαι; and in Demosthenes’ Oration for the Crown, Ἄλλὰ τίς ἢ ὁ βοηθήσας τοῖς Βυζαντίοις καὶ σώσας αὐτούς; τίς ὁ πωλύσας τὸν Ἑλλησπαινον ἀλλοτριωθῆναι κατ’ ἐκείνους τοὺς χρόνους; and, when the sentence is not interrogative, ὁ μὲν γὰρ φίλος καὶ σύμμαχος ὢν τοῖς Βυζαντίοις, πολιορκῶν αὐτοὺς ἰωρᾶτο ὑπὸ πάντων.

σώματος αὐτοῦ, καὶ καταργήσῃ τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, may be rendered, "Whom the Lord will consume by the breath of his mouth, and utterly destroy by the conspicuous manifestation of his presence," not certainly, *the brightness of his coming*. The first part seems to point to the efficacy of the Spirit and Word in destroying the influence of Popery, and the latter to indications of the Saviour's presence and countenance in support of his Word, by which the Man of Sin and his idolatries shall be swept from the earth. The following are the judicious observations of the late Mr. Scott, in his Commentary on the above passages:—"The Roman empire, which then 'letted' or hindered the full effect of this great apostasy, by keeping the Church under persecution, and curbing all authority but its own, would continue to retard this event, until it should be removed out of the way. The conversion of the Roman Emperors to Christianity in the beginning of the fourth century tended greatly to prepare things for this apostasy, by giving scope to the ambition and avarice of the ecclesiastics, and by multiplying exceedingly merely nominal Christians; but it was not till the subversion of the Western empire by the northern nations, and the division of it into ten kingdoms, that way was made for the full establishment of the Papal usurpation at Rome, the capitol of the empire."

PAUL CULLEN ON THE VIRGIN MARY.

THERE is no end to the monstrous heresies of the adherents of the Man of Sin. When calmly examining them, one does not wonder at their anxiety to conceal the Word of God from their blinded votaries. The slightest acquaintance with that inspired record would unmask the imposture. The worship of the Virgin Mary is one of the prominent peculiarities of modern idolatry; and in a recent address on this subject the Papal representative in Ireland boldly put forth the Popish theory, that the body of Mary actually rose from the dead, and is now in glory. Lest our readers should imagine that we are exaggerating, we quote the following from the

"PASTORAL ADDRESS OF THE PRIMATE, THE MOST REV. DR. CULLEN, UPON THE FESTIVAL OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

"Paul, by the grace of God and favour of the Apostolic see, Archbishop, &c., Primate of all Ireland, to the Clergy and Laity of the diocese of Armagh.—The day is now approaching on which we celebrate *the assumption of the Holy Virgin Mary into heaven*. The Church on this occasion invites us to commemorate an event which is the cause of joy to the whole universe, and raises our minds above all the transitory things of this world. Yes, this festival recalls to our recollection the last moments of the great mother of God upon earth, and puts before our eyes the sublime spectacle of her passage into heaven—her pilgrimage through this vale of tears is at an end—her trials and sufferings are terminated—the sword of grief shall no more pierce her tender soul. She passes from the darkness of this world to the regions of eternal bliss, where she receives from her divine Son a crown of glory and an eternal reward, corresponding to the greatness of her dignity and the sublimity of her merits, and where she shall be for all ages the health of the weak, the consolation of the afflicted, the refuge of poor sinners, the source of all spiritual graces and favours. *Her body, which had been the temple of the Holy Ghost, and given human flesh to the Redeemer, emptied from the lot of the other descendants of Adam, is not condemned to moulder into dust, but united again with her pure soul, is, by the Divine power, translated into heaven, and placed at the right hand of her eternal Son.* Here, to use the words of Scripture, she appears 'bright as the morning rising, elect as the sun, beautiful as the moon, terrible as the array of battle.' (Cant. vi. 9.) The angels and saints of heaven, filled with astonishment at the splendour of her majesty, cry out, 'Who is she that cometh up from the desert flowing with charms and delights, leaning upon her beloved?' (Cant. viii. 5.) With what raptures do all the celestial spirits receive their queen! With what exultation do the patriarchs and prophets, and all the saints, rise up to greet her through whom they received their Redeemer, and to whom they were thus indebted for their glory! Oh, how on this happy occasion the earth itself rejoices! its fruits are no longer the fruits of malediction. 'The land that was desolate and impassable shall be glad,' says the Scripture, 'and the wilderness shall rejoice and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise.' (Isaiah xxx.)"



Taking the Veil.

NUNNERIES.—IMPORTANT MOVEMENT TO THROW THEM OPEN.

“ It is known that a nunnery is a prison, that the inmates cannot escape ; that lofty walls, and strong bars, and iron gratings effectually confine them ; that females of the most tender years, even at the very age when the world looks brightest, are placed there, and seen no more ; that, however their minds may change, they cannot change their residence ; however they may change their religious opinions, they cannot change their Church ; however unhappy in their feelings, insulted, injured, or oppressed, there is no opening, no way of escape—all is silence, and the hopelessness of silence for ever.”—*Rev. M. Hobart Seymour's Pilgrimage to Rome*, p. 188.

POPEERY is indeed a “ mystery of iniquity ;” and even those portions of it that are garnished over by the fairest plausibilities, are found, upon examination, to be among the more detestable. When Rome is peculiarly solemn and sentimental, she is especially to be suspected, for the parts of the sepulchre that are whitest without, are generally the foulest within. Nothing, for example, can be more apparently graceful, so far as the young lady is concerned, than such a scene as our woodcut represents—a lovely girl abandoning her friends and all the enjoyments of life, that she may devote herself to retirement and to God. We do not say that such a proceeding has the slightest warrant from the Divine Word, which declares that God made woman to be the delightful companion and friend of man, and assigned her her duty, not amidst the dark shades of a cloister, but amidst the activities and enjoyments of domestic life. But where mere sentimentalism is substituted for the Word of God, “ taking the veil ” can easily be made to assume a very plausible and interesting form. The rude hand of experience, however, has torn aside this veil in the most uncereemonious way ; and perhaps in the whole history of human depravity there is nothing more truly revolting than the actual state and results of nunneries. Inexperienced, unsuspecting girls, full of noble enthusiasm, perhaps, but decoyed by artful priests and their hackneyed female coadjutors into living prisons, and there discovering, when too late, that they have been stripped of their property and robbed of their liberty, that their retreat has been cut off, and that they are now the helpless victims of craft and impurity—it is scarcely possible to imagine a more hollow and degrading deception than shall hereafter be disclosed “ when the earth uncovers her dead,” or one that illustrates more powerfully the true nature of the mystic Babylon, which is emphatically called in Scripture the “ mother of harlots and abominations of the earth.”

The case of Miss Talbot has thoroughly awakened general attention to this subject, and proved clearly that young ladies, and, above all, wealthy ones, are liable to be thus entrapped, especially if they have no powerful friends to protect them. Henry Drummond, Esq., M.P., has appended to the authentic copy of his famous speech a great mass of evidence, demonstrative of the true nature of the nunnery system. We recommend his extracts to general perusal, and perhaps shall hereafter lay some of them before our readers. But meantime we rejoice to have it in our power to announce that a number of zealous Protestant ladies have determined to make an united effort to throw open the nunneries. There could not be a more appropriate or hopeful division of labour than is implied in the Protestant gentlemen of the kingdom setting themselves to overthrow Maynooth, whilst the Protestant ladies endeavour to break open the mysteries of the cloister. As a preliminary step in this important movement, an admirable “ Address to British Protestant Females ” has been issued, of which the following is a copy :—

"While Popish aggression has stirred the Protestantism of Britain to its profoundest depths, in the good providence of God circumstances have also occurred to call the attention of the country to some of the evils of conventual institutions. The women of England have long been plied with artful representations of the purity and happiness of convent life; and in too many instances the deception has succeeded. Many British females have been allured into nunneries; and it is well known that some of these are detained there unwillingly, having been too late awakened from their dream of blessedness to the fearful reality of utter desolation. And, shame on Protestant Britain, there is no arm to rescue the sufferers! Prisons, and hospitals, and schools are open to inspection; but there are, in our *free* country, dungeons which the light of day cannot penetrate—dens of iniquity which British law cannot reach.

"One, in the shining circle of England's nobility, has indeed been plucked from the melancholy seclusion; but there are few who have the Chancellor of the kingdom to break their chains. Let the women of Britain bestir themselves in behalf of their weeping sisters, whose very cries for liberty do but commit them to deeper dungeons. Let the case of the oppressed be carried to the foot of the throne. Let the Queen of England be petitioned to recommend to the consideration of Parliament a measure for the opening of the convent cells; not to force out of them any who may wish to remain, but to give free egress to those who pine in the chains of the priest and the abbess. The genius of British liberty detests the underground mysteries of the convent. If all be *right* which is enacted there, why is not all *open*? If the inhabitants remain willingly, why are they shut in with high walls and iron bars? Are they prisoners, or lunatics, or both? Both, we believe. Many a nun dies insane. Some stay voluntarily, to seek, as they vainly think, the way to heaven. Let them stay. It is only the constrained, the oppressed, the wretched that we would liberate.

"No mother in Britain can tell how soon her daughter may be allured into one of these bastiles. How can she bear to think that the voice which once gladdened her fireside may cry for help, where the only reply shall be the echo of the dismal vault;—that the being over whose childhood she watched may be enduring despair and degradation, and a lingering death, where all efforts shall be expended in vain to pierce the mystery in which she is enshrouded!

"Rome's emissaries are working, concealed or openly, all around us. Their wiles we do not know. They may be acting unseen in the most happy families, to convert them into scenes of weeping and desolation. Let them have no fastnesses whither to carry off their victims, and from which to defy the rescue. Let the holds of the robbers be thrown open; and if the prey remain, let it be *voluntarily*; unchained, unbarred, unbolted.

"It is proposed that, before next session of Parliament, female petitions, from all parts of Great Britain and Ireland, be presented to the Queen, praying for the arrangement of an effective and constant system of supervision of all nunneries, whether Popish or 'Protestant,' in the United Kingdom.

"The work is already commenced in some country towns and rural parishes both of England and of Scotland. They have not waited for metropolitan example, but it is hoped that from London and Edinburgh numerous signed petitions will be transmitted. There are women in various places who have time and influence and philanthropy enough to set on foot such petitions; and there are noblemen in our land who will willingly convey these prayers to the foot of the throne. They will assuredly awaken a responsive chord in the heart of our beloved and benevolent Sovereign.

"*Note.*—The *Catholic Standard* has announced the preparation of an address by Popish ladies to her Majesty, praying for the inviolability of their prison-house. This is doubtless a priestly trick, and proves all the more that there is need of light where light is so much dreaded."

The proposal is, in the first place, to address Her Gracious Majesty the Queen, who cannot fail both to understand and to sympathize with such a movement; and the following form of an Address has been prepared, we understand, under legal sanction:—

"TO THE QUEEN'S MOST EXCELLENT MAJESTY.

"May it please your Majesty,—We, your Majesty's devoted and loyal subjects, the female inhabitants of —, are deeply sensible of the blessings of civil and religious liberty which, under your Majesty's government, we enjoy. But we observe with regret that, from one class of our fellow-subjects these blessings are withheld, in consequence of the conventual system, as practised in your Majesty's dominions of Great Britain and Ireland, a system altogether opposed to the pure and benevolent character of our holy religion, and by which young and inexperienced females, when immured in nunneries, are strip of their property, placed under unnatural restraint, deprived of free intercourse with relatives and friends, and of the pleasures of social life, exposed to concealed dangers, and from which, if they should repent of vows taken in ignorance or rashness, or under the influence of designing persons, escape is nearly impossible.

"We, therefore, your Majesty's devoted and loyal subjects, in full reliance upon your Majesty's benevolent care for the welfare of all classes of the community, do most humbly

and respectfully petition your Majesty to take such steps as are consistent with the constitution of these lands, for dissipating the mystery which enshrouds these conventual institutions, for opening them to the full inspection of the civil magistrate, so that no individual may be received into, or detained in, or dismissed from them, without his knowledge; and for depriving them of that character of constraint, and concealment, and compulsion, which they at present possess, and which contrasts so painfully with the precepts of the Christian religion, and with the liberty enjoyed by all other classes in your Majesty's happy dominions.

"Signed in name and by appointment of," &c.

We trust, however, that, in addition to such an appeal, the matter will be brought, in the same way, by petition before the Houses of Parliament, for two reasons,—first, because by this means the whole question will be subjected to the wholesome ordeal of public discussion; and, secondly, because it so happens that there is a sort of legislative fence thrown around nunneries at present, by the terms of the Emancipation Act of 1829. This fact, we suspect, is not generally known, and it illustrates in a very striking way the cunning of Popery, the extent to which our statesmen have of late years been subject to Papal influence, and the anxiety of Papists to conceal the interior of nunneries. The Disabilities Act, 10 Geo. IV. c. 7, makes the following notable declaration in regard to Jesuits and monasteries:—"Whereas Jesuits and members of other religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, are resident within the United Kingdom, and it is expedient to make provision for the gradual suppression and final prohibition of the same therein, Be it therefore enacted," &c. But the very same Act, sect. 38, declares, "Provided always and be it enacted, that nothing herein contained shall extend or be construed to extend, or in any manner to affect any religious orders, community, or establishment, consisting of females bound by religious or monastic vows."

The various Protestant and Reformation Societies will be engaged in the first instance in pressing the case of Maynooth upon the attention of the Legislature, and in shaking off that intolerable incubus; but the Protestant ladies of Britain cannot in the meantime do a more important service to the cause of truth, than by pleading in behalf of their incarcerated Popish countrywomen. We have by far too long been merely passive in regard to such abuses as this. We have been by far too exclusively defensive in our policy. We must now become decidedly and strongly aggressive in dealing with the Man of Sin. Let committees of ladies be formed then at once in every city; district petitions can easily be got up, and will be very cordially subscribed. We shall soon have the full gaze of the country intelligently fixed upon one of the grossest abuses of the Papal system, and as the early result, at the very least, the darkest Popish corners of the kingdom laid open to the daylight of judicial inspection, and the inmates of nunneries, like those of lunatic asylums, made to feel that "there are no slaves in England." We shall return to this subject.

STATE OF THE PROTESTANT ORGANIZATION OF BRITAIN.

"Invaded darkness fled as light increased—
Each day the press gains ground upon the priest."

THINGS of the enemy's doings are necessary to excite our watchful activity, but the fire of energy may be damped by confining our attention only to the strength of our opponents, and even a resolute faith may thus be tintured with despair. For our encouragement, then, let us glance along the ranks of our fellow-soldiers, and mark those more forward than ourselves in the struggle.

But there is need for care in doing this ; for we are prone to rest satisfied with a complacent reviewal of our forces—to be indolent, because we are not alone—to be content to lag, if we are not the hindmost—to abate our efforts, because our allies are many and strong. There is much of what is cheering which may not be published without imprudence, and yet consenting to forego this, we have enough to shew that the tide of Protestantism is beginning to flow steadily, though perhaps it had seldom previously ebbed so low.

The great feature of the commencing agitation is "Union," a feature no less novel than important. In its first development, it appears in a quiet meeting of earnest men, whose hatred to Popery is their common bond of union. If such men meet and part even without disagreeing, they have at least advanced a step. If they print their names side by side as a Committee, they have made decided progress. If they can really commence work as Protestant fellow-labourers, the imputations of the Papist are so far refuted, and the backwardness of lukewarm Protestants reprovcd.

Strenuous propagation of principles of union is the next stage of their progress ; and we may safely regard the plant as mature when it scatters seed, and pronounce the Protestant feeling of a town to be healthy and vigorous, when Churchmen and Dissenters heartily co-operate—give time, energy, and money to the work—attack Popery in its stronghold of ignorance—preach against it—write and speak intelligently against it, and collect the masses to hear it exposed and denounced from the pulpit, the platform, and the press. Omitting for the present those districts which are still dormant, there is a large number of towns in Britain which have advanced beyond that lowest stage of Protestantism, a mere individual anxiety on the subject of Popery. In many of these places meetings have been held, and at some of them men meet as strangers, though for years they had laboured apart within sight of each other in the Gospel field, and these men have parted as Protestant friends. In attributing to individual towns their respective intensities of antagonism to Popery, we of course do not imply that the positions now assumed by those only just beginning to move will be resting-places, but rather that their progress will be steady and rapid ; and we would remind our readers that the latest stage of progress which we can record, is necessarily that of several days anterior to the date of publication of our monthly numbers, and that before these pages are read, many places mentioned in them as only in "a waking state," will have rivalled in activity those which have been before them in the field.

In London the General Committee of the Protestant Alliance consists of nearly 200 laymen, clergymen, and ministers, of all the Evangelical denominations, and presents an array of names of men of influence in their respective religious bodies, the like of which has never been banded together since the days of the Reformation. This Metropolitan Alliance has resolved to express the sympathy felt in this country for the sufferings of Protestants persecuted abroad under the influence of Popery, and to commence a vigorous agitation against the endowments granted to Popery at home, especially at Maynooth. The Scottish Reformation Society in Edinburgh, and the Glasgow Protestant Society, are in perfect accord with the London Alliance, and the lists of their Committees indicate the powerful combination which Popery must contend with in Scotland. In Manchester there are three associations at work, and a very large and spirited public meeting was held there during last month. Liverpool is very cordial, although not thoroughly organized. Birmingham is effectually aroused, and practical operations are conducted with activity by a united committee.

The Protestant Alliance of York was inaugurated early in last month by a crowded public meeting, at which the Lord Mayor was chairman, and many excellent speeches were delivered. The Newcastle-upon-Tyne and North of England Protestant Alliance is conducted by an efficient committee, and the eloquent address issued by them indicates that they will be satisfied with no half measures. In Wolverhampton lectures upon Protestant subjects are being delivered in rotation by clergymen and ministers of the several religious denominations. The Protestants of Derby are most active and united, and have renewed the efforts of former years with additional vigour. In Sheffield, Shrewsbury, Worcester, Bristol, and Nottingham, combined committees are organized and in operation. Similar associations have been formed in Hereford, Burslem, Warwick, Stafford, Leicester, Devizes, Plymouth, Cheltenham, and Oxford. There are good reports from Hull, Carlisle, Portsmouth, and Southampton; but Norwich and Cambridge are inactive. Meetings have been held to establish Alliances in Gloucester, Cirencester, Tewkesbury, Stroud, Rugby, and Northampton. Reading has supplied crowded audiences to lecturers upon Popery; and the well-known Protestant spirit of Bath will, we trust, soon be consolidated into a regular united alliance. Chester, Chippenham, Durham, Monmouth, and Newport may be looked to hopefully. Brighton is working with energy, and there is an important association in Kent and at Tunbridge. The Islington Protestant Institute is still labouring successfully in that part of London, and besides the visits of missionaries and the distribution of tracts, simultaneous sermons are preached against Popery. In Devonshire it may well be supposed that Protestantism is not asleep, and good intelligence has reached us from the distant county of Cornwall.

The secretary of the Scottish Reformation Society, along with Dr. Andrew Thomson of Edinburgh, lately visited and established agencies in Dundee, Arbroath, Montrose, and Aberdeen, whilst the secretary alone visited Kirriemuir and Brechin. The spirit of opposition to Popery in all these places is cordial and unanimous.

Protestant tracts and pamphlets circulate extensively. Protestant sermons are multiplying every day. Protestant articles constantly appear in the most influential newspapers, and Protestant meetings over the whole of England and Scotland will no doubt signalize the close of this eventful year. We trust that our readers will give us credit for every desire to be accurate in giving this detailed information. If there are towns whose activity in the struggle has been understated, we shall be only too happy to receive authentic accounts indicating a more advanced progress; and if we have unintentionally given to others a more favourable position than they deserve, we must only hope that they will not be content to remain any longer in a lower rank than we have assigned to them.

POPISH REFORMATION.

It is melancholy to find that an apostate son of the celebrated Wilberforce has been lecturing at Birmingham on what he calls "Reformation in the Catholic [Popish] Church," on which occasion he is reported to have said:—

"How is it possible to have a reformation in the Catholic Church, which is infallible?" and the answer to that question was, that there could not be a reformation in doctrine, because if the Church set about such a reformation she would have to say, I have hitherto been teaching wrong upon certain points. I have been in error, and you have been believing erroneously. Now, that was utterly impossible. *There never was, never could be,*

any reformation in doctrine so long as the Church existed. It was necessary, therefore, for them to have that question clearly settled and fixed in their minds, and they would be enabled much more easily to see what sort of reformations could be effected. The Church could effect a reformation in the lives of her children, make bad Catholics good, good Catholics still better, and lead the latter to still higher perfection."

Now, this is so far candid, and ought to silence the folly of those who imagine that an infallible Church can change, or that Rome has abated one jot of all the haughty, impious, bloody, and lying doctrines which she maintained during the darkest ages. But the question recurs, How then can she reform? And in answer, Mr. Wilberforce gives us a towering eulogium upon Ignatius Loyola and the Jesuits as the true reformers of the Church of Rome. A man whose soul was cast in the darkest mould of a demon, and a system which has degraded human nature to the lowest level of moral debasement, are chosen as illustrative of what Popery means by reformation, by a man who was but yesterday a Protestant minister. It is a truly humbling spectacle, but proves that the Irishman was uttering no joke when he said that Popery could only make progress by becoming "worsed and worsed."

UNSCRUPULOUS TACTICS OF POPERY.

HOWEVER Rome may change her creeds, she never changes her weapons,—fire and faggot "when heretics are weak," evil speaking, lying, and slander—ing, "when they are strong." The following article from the *Lamp*, of October 18, 1851, in regard to the Rev. Mr. Minton of Liverpool, is very instructive, when the whole circumstances of the case are known :—

"PARSON MINTON'S VERACITY.—It will be fresh in the memory of our readers, that some few weeks ago, we had occasion to repudiate a false charge which Mr. Minton sought to fasten upon the *Lamp*. Some friend has kindly sent us a copy of the *Darlington Times*, from which it appears that Mr. Minton has been enlightening 300 people in the north, by retailing some of the stereotyped slanders and blasphemies against Catholicity; and, amongst others, he actually reproduced the one for which he had apologized in a private note to ourselves. The passage we allude to is most ingeniously worded; but the dastardly intention of this man is evidently to deceive his hearers, and to injure us. How truly has a learned Divine said, '*falsehood is the basis of Protestant tradition*!' But how long shall these bearers of false testimonies against their neighbours be allowed to deceive? It is for an enlightened public to decide. Can any of our readers inform us whether this Mr. Minton was ever at Brentford? If so, we shall feel obliged; thereby hangs a precious tale."

The simple facts are these:—In a lecture delivered at Birmingham, Mr. Minton, who has greatly distinguished himself in the Popish controversy, quoted the now notorious passage from the *Catholic Vindicator*, warning Protestants, that if they "believed the professions of loyalty to heretical thrones made by Catholics," they would be "great simpletons." A newspaper reporter, by mistake, attributed this extract to the *Lamp*. Upon which, Mr. Minton immediately wrote to the editor, informing him that it was the reporter's mistake; who not only replied in a most insolent letter, speaking of "your false statement," "your calumny," &c., but also wrote to the Birmingham paper in a similar strain, pronouncing it "a foul calumny," "a libel," and "a lie," but without the slightest allusion to the letter which he received, informing him of its being merely an error in the report. This was followed up by a scurrilous article in the *Lamp*, headed, "Protestant calumnies." A few weeks afterwards, Mr. Minton was lecturing at Darlington, and related the above facts, producing at the same time a copy of the very number of the *Catholic Vindicator*, in which the obnoxious passage occurs.

Now, let any honest man read over again the article we have just transcribed

from the *Lamp*, and say whether he ever saw such a congeries of deliberate misrepresentations compressed within so few lines. It is no case of mere ignorance, rashness, or exaggeration. The writer *knew* that Mr. M. had *not* "sought to fasten a false charge upon the *Lamp*;" that what he "reproduced" was *not* a "slander," but a literal fact; that he had *not* "apologized in a private note to ourselves," there being nothing to apologize for, and that his "intention" was *not* "to deceive his hearers," or to "bear false testimony," but to acquaint them with the actual circumstances of the case,—circumstances which, it cannot be denied, *are* rather calculated "to injure us." The most thoroughly characteristic feature in it, however, is the assassin-like attempt in the last sentence to stab their adversary in the dark, without incurring the risk of being prosecuted for libel. Mr. Minton never was at Brentford: but all the readers of the *Lamp* will, at least, suspect that he was, and that while there he was guilty of some crime. "The passage is most ingeniously worded; but the dastardly intention is evident."

We give the above specimen of genuine Popery merely as one of the latest. When we find our opponents driven to such transparent artifices as these, in order to excite prejudice against Protestant controversialists, still more when we find the old stories about Mr. M'Ghee having *forged* a Pope's bull, and Dr. M'Neile having called the Queen Jezebel, which every one knew years ago to be utterly without foundation, reiterated at the present day, time after time, in almost every Romish periodical that issues from the press,—we may well thank God for the evidence thus unwittingly afforded, both of the true nature of Popery, and how little real "occasion or fault" can be found against those of our countrymen, who stand prominently forward in opposition to the Papal Antichrist, and in defence of Protestant truth.

POPISH INROAD ON LEEDS.

WE observe that the Papists are making a determined effort to secure influence in Leeds. They have sent there the five Episcopalian ministers who lately apostatized to Popery, who have published an Appeal, to which a leading Popish paper refers in the following terms:—

"This appeal emanates from Messrs. Minster, Ward, Crawley, Rooke, and Combes, late Protestant ministers at St. Saviour's in Leeds, and now, through the divine mercy, converts to the Church of Christ. They are well warranted in expressing their conviction that the announcement which they make of the formation of a Catholic Mission in the vicinity of the Anglican Church of St. Saviour's, under the care of the 'Oblates of the Immaculate Mary,' will be received with sincere gladness of heart by the Catholic body; and we are well persuaded that the fervent appeal they make for support of this infant Mission will meet with a generous response from the friends of our holy religion to whom it is addressed. The authors of this appeal have peculiar claims on our sympathy, and their project is warmly recommended by their diocesan—the Bishop of Beverley."

In the Appeal itself it is said—

"We feel called upon to do our utmost to forward this good work for many reasons, among which let us mention the claims which the district of St. Saviour's has upon our grateful exertions in its behalf, as the spot where we and so many of our dear friends received the priceless gift of a knowledge of the Holy Catholic Faith; let us also add, that *many of our former congregation at St. Saviour's have become strongly impressed with the truth of the chief portion of the Catholic doctrines*, and will, in all probability, follow in the way in which God has led us, when the new Mission is commenced in the midst of them. Moreover, a Mission established in this neighbourhood will be a very great blessing to the large number of poor Catholics who live within its precincts."

We trust the Protestants of Leeds will arouse themselves and meet with energy this new invasion of the Roman Antichrist.



Popish Torture—The Wooden Horse.

HORRORS OF THE INQUISITION.—THE WOODEN HORSE.

MANY of our readers may be apt to shrink from such an appalling exhibition as our woodcut represents. They may, and some do exclaim, "By all means exhibit Popery in its true light, but don't distress us by such dreadful representations." Unfortunately, however, this is impossible. Popery cannot be understood as truly "the Mystery of Iniquity" without knowing the history of the Inquisition. We cannot fully understand otherwise the fearful significance of those words, "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Popery has, in fact, a great advantage in argument from the circumstance, that some of her horrors are too appalling for the decency of a public exposure, and she knows it. But so long as the Inquisition stands close beside the Vatican—so long as we know that Rome has never till this day professed any repentance for her past atrocities—so long as we know that some of the escaped victims of the Inquisition are in our own land—that multitudes are still immured, the echo of whose groans we can hear even at this distance,—that when the prisons were lately opened at Rome the calcined bones of the dead were discovered, we are not to be hoodwinked. The point is a very sore one with the advocates of Rome in Britain, and it is instructive to mark their attempts at evasion. Take for example the following from the Popish "Free Press," Nov. 15, under the title of

"THE INQUISITION VIEWED AS IT OUGHT TO BE.

"Of the many arguments which the enemies of the Church have produced against her, none have proved more effective in rendering her the object of odium and hatred than the burnings of the Inquisition and the intolerance of some Catholic princes.

"The present, when compared with former ages, is gentle and tolerant. *Our laws are more humane, and our ideas about the infliction of punishment have been materially altered.* If, then, the sudden exhibition of the severities and cruelties of another and barbarous age; if all the melancholy scenes that occurred in different places, and were spread over a long period of time, were to be grouped into one exaggerated picture—if we were reminded that dungeons, instruments of torture, burnings, and the other appliances of cruelty, were used in the name of the God of peace and love—the result upon hearts must be pity for the unfortunate victims of such cruelty, and a conviction that the clergy, magistrates, kings, and Popes, of those remote times, were like a troop of executioners, whose pleasure consisted in tormenting and desolating the human race. This is precisely the light in which Protestant writers of the present day would have us view the acts of our Catholic forefathers. The feelings are moved without convincing the reason, the indignation of the multitude is excited, and the Church is easily made responsible for all that has been done in her name. But is it just to make the Inquisition, or the intolerance of the legislation of some countries, the groundwork of an accusation against the religion of Rome? Or what is there in common between Catholicism and the excessive severity employed by this or that king, in maintaining the tranquillity of his states, and securing his conquests from all danger? Atrocities have been committed in the name of the Catholic Church, but this ought not to give any trouble to her apologists."

If the laws of Britain are "more humane," no thanks to Rome, but to the diffusion of the Bible and of Protestant principles. The same bloody cruelty still reigns at Rome and Naples. Besides, although a change of times may be pled on behalf of Protestantism, an infallible Church can urge no such plea. Either she was not infallible when the Inquisition was at its height—in which case her whole mass of falsehood falls to the ground at once—or if she was, the entire cruelties of the Inquisition are justly chargeable against her, and then she appears more like a synagogue of drunken demons than anything approaching to a Church of Jesus Christ. The description of the torture represented in our plate is thus given in the "History of the Inquisition," published by P. Dixon Hardy, &c., Dublin:—

"The torture of the rack, also called that of water and ropes, and the one most commonly used, was inflicted by stretching the victim, naked as before, on his back along a

wooden horse or hollow bench, with sticks across, like a ladder, prepared for the purpose. To this his feet, hands, and head, were strongly bound, in such a manner as to leave him no room to move; in this attitude he experienced eight strong contortions in his limbs, viz.—two on the fleshy parts of the arm above the elbow, and two below, one on each thigh, and also on the legs. He was besides obliged to swallow seven pints of water, slowly dropped into his mouth on a piece of silk or ribbon, which, by the pressure of the water, glided down his throat, so as to produce all the horrid sensations of a person who is drowning.* At other times his face was covered with a thin piece of linen, through which the water ran into his mouth and nostrils, and prevented him from breathing. Of such a form did the Inquisition of Valladolid make use, in 1528, towards Licentiate Juan Salas, Physician of that city.†

THE SWEETS OF PAPAL GOVERNMENT.

A VERY valuable "History of the Pontificate of Pius IX." has just been published by Nicolini. It illustrates most strikingly the peculiar blessings in store for this country if ever Cardinal Wiseman and his coadjutors succeed in re-establishing in Britain the abominations of the canon law. The personal histories of the Popes is sufficiently instructive, and we think of supplying our readers with a few sketches of some of the more notable of the "infallibles," as a tolerably effective way of exposing the system of which they are the representatives. Meantime we recommend the study of Pio Nono as delineated by Nicolini. Personally, he stands the scrutiny somewhat better than his profligate and drunken predecessor would have done. But there is a craft and a reckless cruelty about him that is singularly instructive; and when we see the old fox of Rome, outwitted by his own cunning, making his disgraceful retreat from the Vatican, locked in the embrace of the old hyena of Naples, carried back on the bayonets of republican France over the dead bodies of his own subjects, and now revelling amidst the groans of the best sons of Italy, we see a picture so horrible that it is a shame to speak of Christianity in connexion with it. Besides, if a system may be best known by its fruits, and if the fruits of Popery have been most fully developed in Italy—if God made this the test of his own government in Judea, that in proportion as His laws were obeyed, blessings were showered down upon the people, what shall we say of a system so detestable in all its practical manifestations, that those who know it best, hate it most thoroughly—a system which has changed some of the fairest regions of the earth into wildernesses—blasted and cursed every soil and people that have been subjected to its sway? Let our readers just calmly read the following picture, and say if they would like the scene transferred to happy Britain,—

"And here I beg to be permitted to give a short and true account of the state of affairs in the Pope's dominions, in order that our actions and conduct may be the better appreciated. What I relate is the strict truth, without exaggeration or embellishment. You Englishmen, who live in this happy land of liberty, feel a sort of horror at the bare idea of revolution. And certainly no punishment would be too severe for the man who should propose having recourse, in a country governed like yours, to this last resource of a down-trodden people. But, unfortunately, all countries are not so well governed. Look, for ex-

* *Orden de Processar*, fol. 29. *Suarez de Paz Praxis*, tom. i. part v. cap. iii. The statement to be drawn up, according to a marginal note of said Order of Process, is as follows:—"He shall set down in what manner they ordered his arms to be bound, the number of turns given to the rope, how they ordered him to be extended on the horse, and to have his legs, head, and arms bound, and in what manner this was done; how they commanded and applied the screws, how these were tightened, and whether against the leg, thigh, arms, &c. He shall further write down what was said on each of these occasions; and how the piece of silk was put into his throat, how many jars of water were poured down, and what each one contained."

† *Llorente Anales de la Inquisition*, cap. xvi. n. 119.

ample, at the Roman States,—my own unhappy land. There a man may be imprisoned by any one of at least five different authorities, perhaps without even knowing why. Does he eat a outlet instead of a mackerel on a Friday ?—the curate, or the rural vicar, (*vicario foraneo*), may, and in the small towns does, send him to prison. Does he miss going to the confessional at Easter ?—his name is posted outside the church-door, and the parson may, and often does, send him to prison. Does he take a fancy to read a book which the priests have declared he ought not to read ?—he may be imprisoned, and generally is, either by the parson, the vicar, or the Inquisition. Does he love, and design to marry ?—if any of these reverend gentlemen happen to be smitten with the bright eyes of his intended, he is forbidden to visit her, on the pretence that it might raise a scandal ; and should he disobey, he may be, and is, thrown into prison. Does an unfaithful wife obtain the favour of the curate or the vicar ?—the aggrieved husband must keep the dishonoured creature under his roof, if they so will it ; and if without their authority he separates himself from her, he is sent off to prison, while she remains mistress of his household. For all these, and many other causes, a man may be sent to the ecclesiastical prison by the Church authorities, and this without being interrogated, without knowing either accuser or witnesses, and often ignorant of the nature of the accusation. The civil authorities also, which are numerous, from the Brigadier of the Carabinieri to the Delegato, may, and do, incarcerate much in the same way, and for the same and other similar offences. For a description of the prisons and forms of procedure observed in the courts, I beg to refer to Mr. Gladstone's pamphlet, with this observation, that in the Church courts the accused has not even the consolation of having a trial, no matter how irregular,—that his friends may never learn to which of the many dungeons he has been sent to pine away his miserable life—nor what his crime was.

"We have not, strictly speaking, any criminal code, but are governed by edicts and proclamations, some of them (will it be believed ?) as old as the times of the Emperors. Of course, every possible offence and crime is mentioned in these edicts ;—as for the punishment, that depends entirely on the person who passes sentence. Every edict and proclamation, including both those proceeding from the higher authorities, which apply to the whole State, and those made by any petty governor for his own district, after fixing for a specified crime a specific punishment, ends thus—'*ed altre maggiori pene, secondo il nostro arbitrio* ;' (*and other greater punishments according to our free will*.)"

"In criminal matters the civil judge has no jurisdiction whatever over any person connected either directly or indirectly with the Church. Thus not only priests, monks, nuns, &c., but even the young urehlin who has assumed the sacerdotal garb, and received what they call the first order, are all protected from the lay tribunals. I may here mention that in Italy, children destined by their parents for the Church are clothed in the priest's habit when only six or seven years old, and these, after having been once, I should say, consecrated, and entered in the first order, provided they fulfil certain easy conditions, are ever after entitled to the privilege of Churchmen, even should they become soldiers. '*Semel abbas, semper abbas*,' is their motto. But this is not all. The very servants of a Bishop, Prelate, or Cardinal, and even their servants' wives, are not amenable to the lay tribunals. They may insult, rob, and murder, but no one except the Bishop has power to punish them.

"In civil matters, besides these privileged persons, all widows, orphans, and charitable institutions, are also under ecclesiastical jurisdiction, and in all their litigations have the privilege of bringing their opponents before their own exclusive courts of judicature. It would require volumes to convey an adequate idea of the intricate organization and cumbersome forms observed in these tribunals. Suffice it to say, that all the cavillous and interminable proceedings of your Chancery Court are, when compared with even the lowest of the tribunals of Rome, a model of clear and expeditious procedure. And besides all this, we Romans are blessed with an '*Uditore Santissimo*,'* an official who, while an unhappy litigant is congratulating himself on seeing at last his case decided, and the suit at an end, grants his adversary a rescript, which compels him again to undergo the same ordeal. Add to this, that all the judges of the higher courts are priests, utterly ignorant of law, or of the management of public affairs ; and even then a stranger can have but a faint idea of the way in which we are governed, or rather misgoverned. Now I ask any dispassionate Englishman whether, if he lived in a country like ours, he would, or would not, be a revolutionist ?—which means,—would he, or would he not, attempt to amend his lot by the only means left to him ?"—Pp. 49-53.

DR. SLEIGH'S LECTURES ON POPERY.

DR. SLEIGH has been delivering a series of effective lectures to crowded audiences in several towns of the north of England, and in Edinburgh, on the

* "Everything that appertains to the Pope, including even his dinner, his carriage, and his horses, is called *santissimo*,—most holy."

nature and present aspects of Popery. We understand that he intends to devote himself to this work, and we cordially wish him all success. The more information on the subject the better. We give the following extracts from the report of his lectures, containing some startling disclosures :—]

"His next subject of remark would be the Jesuits. Who were they? The secret pioneers of Popery. Their oath permits them to assume any religion in order to accomplish their objects. So detrimental have they been considered in Europe, that from almost every kingdom in it they have been banished; and although, in 1829, Sir R. Peel put a clause into the Emancipation Bill requiring all Jesuits in this country to register their names, places of abode, and what they are doing here, yet in February last Sir G. Grey, in reply to a question of how many had so registered themselves, said he had never been applied to by one; and in reply to Sir H. Inglis, the Attorney-General said, with a sneer, it was not very likely that he was going to prosecute. And yet there is an army of Jesuits in this country. An army, did he say? Why, the Pope within the last two months has established what he thought proper to call a garrison in England, composed of foreigners speaking all the continental languages. He would tell them an anecdote that happened within the last few months. A gentleman of very extensive fortune in Italy had rendered great service to an English gentleman who resided some time at Rome. Last winter, the latter happened to be walking about Buckingham Palace, and he there recognised amongst some labourers his Italian friend. At first he thought it impossible, but at length being convinced, he accosted him thus—'Dear sir, I am grieved to find you in this position. What change of fortune has so reduced you? I beg you will tell me. I am not insensible to the kindness you shewed my family and me whilst in Italy. How can I best serve you?' The answer was—'The greatest service you can render me is not to recognise me.' (Sensation.) . . . They might ask, where is the Inquisition here? He did not say they had a building erected for the purpose, but would they allow us to go under ground into their convents; they have got the officers of the Inquisition here, with the oaths administered to them; and there can be no doubt, although their operations are not openly carried on, that they are so to some extent. But we will not believe that which we have not yet seen! Well, who ever saw the Inquisition except its officers and its victims? Until we became one or the other, then, we would not believe that the Inquisition is established in this country! How did he prove it is? Besides the existence of the Dominicans and Franciscans, the Inquisition orders in this country, he found in the Roman Catholic Register of 1850, which he held in his hand, a list of Roman Catholic nunneries, colleges, and chapels in England and Wales. Amongst these are specified seventeen houses, which they say are for religious men. What are those houses for? On looking into a work lent him by his reverend friend the Chairman, he found that the very term 'religious houses' had been applied for years—and for aught he knew it might still be retained—on the Continent, to the courts of the Inquisition themselves. The Register tells where all the nunneries, chapels, &c., are situate, but not where the seventeen religious houses are. (Hear, hear.) When the Spanish Inquisition was thrown open, 400 prisoners were set at liberty, and among them were 60 well-dressed young women, retained as the private property of three of the inquisitors, and of whom they had robbed the most respectable families of the city and neighbourhood. (Sensation.) One of them afterwards married an officer who had assisted in destroying the Inquisition, and her account of the sufferings she and her companions endured at the hands of those monsters was such that he really dared not read it. He next directed attention to the bull of Pope Clement V. establishing the Inquisition, in which he decreed, laying it as a duty on their consciences, that the inquisitorial powers therein conferred should be exercised by diocesan bishops as well as by inquisitors deputed by the apostolic chair. The bishops, in fact, were sworn to observe this bull. He quoted the authority of a gentleman who had been a Roman Catholic priest, to the effect that he and other priests, at a conference held by the Roman Catholic Bishop of Ossory in 1815, were required to bind themselves by solemn oath to become ministers of the Inquisition. He thought he had shewn there is reason to believe that the operations of the Inquisition are carried on in this country as far as they could be with impunity. If Cardinal Wiseman had his wish realized of carrying out the normal and canonical laws of his Church, there could be no question the existence of the Inquisition would soon be proved by our missing friends around us. At his meeting in Cheltenham in February or March last, the vicar in the chair, a gentleman named Clarke came upon the platform and said he had been acquainted with a respectable widow, who had a niece and nephew living with her. The niece was entitled to considerable property. The nephew became a Puseyite—the first step to Popery—(cheers)—and then went into the Church of Rome—fittest place for him! (Great cheering.) Shortly after he became a Roman priest, and went abroad, having sent his sister to London. The aunt went after her; but although her brother had written her that she was in a convent there, she could get no tidings of her anywhere. (Sensation.) He reminded his audience, too, of the fact that scarcely a week passes but there appears in the *Times* a reward for intelligence of this or that person missing; and although, when they disappeared, they had no money about them, and were perfectly sober, yet nothing more is heard of them."

POPISH IDOLATRY.—Popish newspapers abound with instances of the extent to which idolatry prevails amongst all classes of Papists. Mr. Pugin, for example, the celebrated architect, writes a letter only the other day, from which the following is an extract:—

“On perusing the review of my Screen-book, in your last *Tablet*, I was pained to perceive that my remarks on the modern images of St. Joseph should have been misconstrued into a want of due veneration for that saint. In common with other Catholics, I have ever held St. Joseph in great veneration, and, for many years, have never omitted his daily invocation.”

Our readers are aware that the person here called St. Joseph was the husband of the Virgin Mary. If Mary is worshipped because of her supposed influence with her son, Joseph is worshipped because of his supposed influence with his wife. But how utterly dishonouring to Him who says, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Still it proves that men of talent, intelligence, and refinement may be the slaves of a most debasing and unscriptural superstition, and that there is security against Popery only in Scriptural knowledge, and in the grace and Spirit of God.

POPISH HATRED OF THE BIBLE.—The following extract from a letter by a priest near Clonmel, in the *Dublin Evening Post*, illustrates the fell hatred which Popery cherishes against the word of God. The man is bewailing the wreck and ruin of his congregation by the judgment of God, and his main source of consolation is, that none of them have fallen into the hands of the “Bible-mongers.”

“Two-thirds of the people have left me for a new world, or the other world, or for the workhouse. My chapel always overflowed—there is hardly a third of it occupied at present—and the showy gowns and ribbons, and the flashy kerchiefs, have almost disappeared. There is instead squalor and rags, tottering old age and no children. You must not conclude that any of my people have been taken away by the Bible-

mongers. I believe they are active enough in other parts of this diocese, (I am speaking of the Protestant diocese of Cashel,) but not hereabouts. The spoiler has not yet come to our poor fold—but we may expect a visit from him some day. The parson of this parish is a good pious man, I believe,—he has little to do, and he does it,—but it is no part of his disposition to encroach upon his neighbour’s manor.”

THE AMERICAN AMBASSADOR AND THE BIBLE.—The American Ambassador, at a late meeting in Galway set forth, that if the Bible had only free course it would be found a cure for many social evils. In the report of the speech this sentence was omitted. The Ambassador says that this was done by the newspaper editor—the newspaper editor says it was done by the Ambassador. Whichever is correct it must have been done to please Popery, and this is another evidence of its undying hatred of the word of God. The following extract from the Galway Popish paper proves the animus:—

“The introduction of the Bible into the speech of Mr. Lawrence was quite irrelevant to the subject of the address, for it mentioned nothing about religion, nor was it necessary to lug it into such a document and upon such an occasion; and it is, therefore, natural to suppose that Mr. Lawrence, having travelled a little out of his way, would be anxious to correct the slight error into which he had fallen. If he carried a little of the bigotry into Galway which animated him at the mayoralty dinner in London, it is only natural that he would not wish it should be wafted on the wings of the press, throughout the length and breadth of that land so opposed to such sentiments, and through which he was about to make a tour.”

A NEW VIEW OF PROTESTANTISM.—In giving an account of his arguments addressed to the Irish, when urging them to pray and labour for the conversion of England, Mr. Spencer says:—

“One of my chief arguments to persuade them to this work of charity was as follows:—Your people have lately received a grace quite unexampled in history. It has been esteemed almost an impossibility to reform even an individual drunkard. God has sent an Apostle of Temperance among you, who, in two or three years, has brought your nation, from being a proverb in the world

for their intemperance, to the practice of heroic sobriety ; and with this virtue all other moral virtues appear to be gaining ground, so that there is a promise of Ireland being a sort of moral *paradis* if these beginnings are well followed up, and, at the same time, the prospect of great temporal prosperity."

This is pretty well, especially when we know that Popish Ireland is still the same scene of degradation, rags, and filth that it ever was.

"But," adds he, "what does Almighty God, who does nothing in vain, propose by granting this grace to your people ? I propose to you an object fully adequate for it to be exercised upon, the making a return to England for the long-continued attempts to rob you of your faith, by giving her that faith. If something of this kind be not done, you may expect the fulfilment of the terrible threatening contained in the discourse of our Lord concerning the devil who was cast out of a man, and who after-

wards, finding the house which he had left empty, came back with seven others, worse than himself. You have been delivered from the Irish vice. That may return, and may come accompanied by the more grievous, because deeper, English vices of pride, covetousness, cold-heartedness, unbelief, &c., from which your people have been so free hitherto ; or these may come in place of the former vice in case you do not fall back into that."

The simple English of this is, that Protestantism, called here "unbelief, &c.," is a "worse devil" than drunkenness. Rome will tolerate anything sooner than Christianity. She absolves drunkards, but burns saints. As to what is here called "covetousness," or the thrift of England, Popery will take good care to make the introduction of that impossible so long as she reigns in Ireland.

THE YOUNG CONFESSOR.

FROM out of babes' and sucklings' lips our God doth perfect praise,
And oft to minds unlearned and rude reveals his wondrous ways ;
And vainly Rome attempts to spread her dark Egyptian night,
O'er lands and hearts where God has said, "Let there be gospel light !"

An Irish girl had sought the school where Bible truths were taught,
And there had read the hallowed page with wisdom's lessons fraught ;
And, as she read, by grace divine was led her heart to give
To him who left the courts of heaven, and died that she might live.

Her grandam was an ancient dame in Romish fetters bound,
Who knew not of the precious friend the simple child had found ;
But mourned and feared her little charge had cast her soul away,
Because she would not go to mass, nor to the Virgin pray.

"You must not to that school return," from day to day she said,
"Tis taught by wicked heretics, who from the Church have stray'd."
At times she added tempting gifts, at times in anger chid,
But still the child contrived to go, and would not be forbid.

At length the dame in terror cried, "The Virgin will be wroth,
If you persist and I permit, and so will punish both."
"I fear her not," the child replied, without the least alarm,
"She does not know, or if she did, she could not either harm."

"Hush ! say not so," the frightened crone rejoined in solemn tone,
"Tis sinful thus to speak of her who fills the eternal throne ;
The Virgin is the queen of all, and she must surely know
Whate'er is done in heaven above, or in the earth below."

"Nay, nay," returned the fearless child, "no royal state has she,
The Saviour's grace converted her, as it converted me.
She knew no more on earth than did the rest of womankind,
For three whole days she lost her son, nor could the wand'rer find !"

Written for the "Bulwark" by DR. HUIE.

THE BULWARK.

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MAYNOOTH—WHAT WILL THE MEMBERS OF PARLIAMENT DO?

THE agitation for the entire withdrawal of the national support from Popery has at length commenced in earnest. The London meeting, as our readers are aware, was a most triumphant one. Lord Shaftesbury, who presided over it, we regard as one of the best and most enlightened types of Protestantism, being zealous at once for the spiritual and temporal elevation of the people. This is a point we fear too much in danger to be overlooked. Popery degrades its victims in both respects; it is the parent of filth, beggary, and degradation, as well as of every spiritual evil. "Godliness," on the other hand, "is profitable unto all things, having the promise of the life that now is, as well as of that which is to come." All Protestants, therefore, are entitled and bound to aim at both objects. We are convinced, besides, that the great danger of the country from Popery, arises from what have been called the "uneasy classes," who are steeped in ignorance and neglect, and who have nothing to lose, and that in the event of an outbreak or threatened invasion, (for we must now contemplate even the possibility of that,) our danger would be found to arise chiefly from that quarter. We repeat it, therefore, the noble chairman of the London meeting seems to us remarkably to embody and combine the necessary elements; he "knows the times, and what Israel ought to do." It is impossible to imagine greater enthusiasm than prevailed at the meeting itself, from which hundreds were forced to retire without obtaining admittance. The intellectual strength of England seemed fully represented on that noble platform, whilst the earnest multitude of intelligent men continued, for five consecutive hours, to applaud every speaker with unabated vehemence. Nothing could have been more successful as a beginning. And it is absolutely pitiful to find the London prints serving up their old state platitudes, in answer to such an overwhelming exposure of the folly and guilt of our national coquetry with the "mother of harlots." "O," says one, "Maynooth has not had time yet to do all the good that was intended;" as if a longer training in perjury, persecution, and sedition, could ever be expected to issue in good. Has Popery had time to do its work at Rome, and what is the result? Does not all history prove that the longer it continues, and the greater its power, the more palpable and intense the curse that springs from it? Says another, and that the "leading journal" of England, "You'll give them a good pretence for having a college of their own." "By all means," say we, "let them build Maynooths, if such institutions are to exist at all, with their own money, and not with ours." Do not such men see that all their foolish pandering has not prevented this from being done at present? And the

fact that they can build a college of their own, proves conclusively that they have no need of our money, as they ought not to get a farthing of it. But it is sickening to wade through this imbecile array of worldly wisdom which rejects the plainest dictates of Scripture and experience, lays it down as a principle that we may "do evil that good may come," and impiously follows, for political purposes, in the steps of "Jeroboam the son of Nebat, who taught Israel to sin." We are glad to find that the London meeting has been promptly followed by others, large and enthusiastic, in Edinburgh, Glasgow, and Newcastle. Other large cities will immediately follow, as will be seen from another article, and especially, a large meeting is arranged for Dublin early in this month. It is of vast importance that the whole kingdom should stir at once without waiting to be aroused from head-quarters, and accordingly the Metropolitan Committee have adopted the following resolution :—

" PROTESTANT ALLIANCE.

" The EARL of SHAFTESBURY, *Chairman.*

" At a meeting of the Managing Committee, held December 3, 1851, it was resolved, ' That while this Committee desire warmly to congratulate the members and friends of the Protestant Alliance, on the auspicious circumstances attending the first public recognition of their Society, they would earnestly press upon all Protestants the importance of taking immediate steps for the formation of similar organizations in the several cities and towns throughout the kingdom. They trust that the broad and unsectarian basis upon which the Alliance is founded will be universally approved of and adopted, as it is only by the union of all classes of Protestants, bound together by the ties of common faith, that an efficient stand can be made before the world in defence of the Scripture doctrines of the Reformation and the great principles of religious liberty.'

" JOHN MACGREGOR, *Hon. Secretary.*

" 9, SERJEANT'S INN, FLEET STREET,
" December 1851."

Next to enlightening the public mind by means of meetings and publications, and concentrating the strength of Protestantism by means of associations and alliances, by far the most important thing that can now be done is to apply at once to every Member of Parliament to see what he is prepared to do about Maynooth. Upon the 650 men who represent the nation in the House of Commons, the fate of Maynooth, humanly speaking, depends. Over those men every elector has an influence which ought not only immediately to be exerted, but exerted with a clear intimation, that in a question so vital they are determined to set all considerations of ordinary politics aside. The Scottish Reformation Society has already taken the initiative in this. They have written to both the Members for Edinburgh, the Member for Leith, and for the county of Mid-Lothian. We subjoin a copy of this communication, subscribed by Mr. Hawkins, late Judge in India, with the answers of Mr. Cowan, M.P. for Edinburgh, and the Lord Advocate of Scotland, M.P. for Leith. The other two have not yet replied.

EDINBURGH, *November 1851.*

SIR,—As chairman of a meeting of the Acting Committee of the Scottish Reformation Society, held on the 3d inst., I am directed to transmit to you copy extract from their Minute of that date, and of the petition therein referred to, and respectfully to inquire whether you are prepared to support a Bill during the ensuing Session of Parliament for the repeal of the Act authorizing the annual grant to the College of Maynooth, and also to vote against any further grant to that institution. I am farther instructed to request the honour of an early reply to this communication.—I have the honour to be, &c.

(Signed) J. HAWKINS.

EXTRACT MINUTE OF 3d November 1851.

" The meeting directed that copies of the resolutions be sent to the Members of Parliament for the city, Sir William Gibson Craig and Mr. Cowan, with a letter to each in name of the Committee, to be signed by Mr. Hawkins, as chairman, and to inquire whether, during the ensuing Session of Parliament, they are prepared to support a Bill for the entire withdrawal of the Maynooth Grant, and also to vote against any further grant to that institution, and to request an answer.

"At a subsequent meeting similar letters were directed to be written to the Lord Advocate and Sir John Hope."

AIRDS HOUSE, NEAR APPIN, Nov. 19, 1851.

DEAR SIR,—I beg to acknowledge receipt of your letter of 3d inst., with the inclosures contained in it, to which your letter refers.

If I had been in Parliament at the time of the proposal of the permanent endowment of Maynooth, I should have strenuously resisted it, and certainly all that has since occurred, must make all of us the more deeply regret the step which was then unhappily taken.

I was one of the minority which voted against the last annual grant, (for repairs, I believe, upon the said college,) which sum is in addition to what is charged by Act of Parliament on the Consolidated Fund. This grant was only carried by a majority of two! 121 to 119, I believe.

I hope this will prove satisfactory to the Scottish Reformation Society; for I dislike, at all times, to give specific pledges as to how I shall vote upon any public question, and I hope you will excuse me for declining to do so in this case.

I shall be very glad to meet with the Committee on the subject before the meeting of Parliament.

It is likely that we may return to Edinburgh in three weeks at most from this time.—Believe me, my dear Sir, with great regard, very truly yours,

CHAS. COWAN.

You would have had an earlier reply, if I had not been absent in Mull for some days.

J. HAWKINS, Esq.

15, GREAT STUART STREET, *Edinburgh*, Dec. 1, 1851.

SIR,—I regret that my engagements have prevented me from returning an earlier answer to your communication of the 12th November.

To the question there put, I am afraid I can only reply that I respectfully decline to give any pledge, or express any opinion, on the subjects to which it refers, as I cannot recognise any right in your Committee to make such a requisition, however much I may respect the gentlemen from whom it comes. I should follow that course equally where I may differ as where I may agree with the views of those who make the demand. Had it come from my constituents, I should have been, and shall always be ready, to put them in possession of my sentiments on the subjects to which you allude, or any other public topic on which they may wish to know my views.—I have the honour to be, your most obedient servant,

J. MONCREIFF.

J. HAWKINS, Esq.

Mr. Cowan's answer is very good, and we have no doubt he will be entirely with us. The Lord Advocate evades the question, and refers to his constituents. We now look to them to extract the necessary information, which we have reason to believe they will do immediately. The same thing may be said in regard to the two who have sent no answer, which is always an unfavourable symptom, to say the least of it.

We would implore our friends over the entire kingdom to adopt a similar course. In that case our statesmen will see that we are thoroughly in earnest. Every elector can do this by the outlay of a single penny in the way of postage. And it is high time that the state of the case—we may say the very worst of the case, in regard to our Members of Parliament—were fully known, as much may be done to remedy the evil at the approaching general election.

We may rest assured that it is no insignificant battle in which we are engaged. The point at stake may seem small—a "paltry £30,000 a-year," as the Papists pretend to say—but the principle involved is vastly great; it is whether the strength of this mighty nation shall be given to help forward the great apostasy and the triumph of despotism and falsehood over Europe and the world? When we see the great sweep of Europe groaning already under the yoke of this gigantic spiritual tyranny—even France converted into a great encampment; the last embers of freedom trodden out under the hoofs of cavalry; her press manacled; her best men incarcerated, and nothing heard, amidst the universal wreck, but the shout of drunken soldiers and the ill-suppressed titter of exulting priests—is it time for us to "halt between two opinions?" When the poor captives of Antichrist are straining their eyes through the bars of many a European dungeon to catch a glimpse of distant Albion,

and envying the liberty of our happy people, shall we continue to clasp to our bosom the very vampire which is remorselessly sucking the life-blood of the nations? It is not too late to make a stand. The great heart of England is stirred to its depths, and the enthusiasm of her mighty people rises to the greatness of the occasion. Although the struggle is with the greatest enemy of God and man flushed with victory, and although the "snorting of their horses is already heard from Dan," in the face, if necessary, of Europe in arms, let us disdain all sinful compromise, and know that, in the path of duty, "greater is He that is for us than all that can be against us." Hitherto, by the folly of our rulers, the tide has gradually and steadily been rising on the side of Rome; and so long as we continue to send out a hundred trained emissaries of Antichrist a year, what can we expect but defeat and disaster? But let the great voice of awakened England arrest at once the current of this folly and crime, and drive it back. "Thou shalt come no farther, and here shall thy proud waves be stayed." As the lights of truth are extinguished over the Continent of Europe, let the martyr-fires of England burn with brighter lustre. Perish the infamous policy of attempting to bribe the implacable foe of God and man, and employing the hard-earned fruits of a nation's toil to weave the fetters of the people's bondage, and Britain shall be the glory of nations. God himself, who scattered of old the proud strength of Spain, shall be our hiding-place in the cloudy and dark day; "He shall keep us free from trouble; He shall compass us about with songs of deliverance." Everything will depend, however, humanly speaking, on our own immediate energy, and on the Protestants of Britain acting together in the bonds of an unflinching alliance. The great wheels of Providence are moving on with extraordinary rapidity. A little more slumber, and the Protestants of these lands may awaken some morning, like the citizens of Paris, only to discover, when too late, that their liberties are gone, and that the day of their "merciful visitation" is past.

PROTESTANT ORGANIZATION OF BRITAIN.

GREAT progress has been made during the month which has passed since our last intelligence was given under this head. Associations then at work have increased their labours; others only forming then are now healthily alive. Attention is aroused in localities hitherto inactive, and a desire for energetic combination is manifested where a month ago there was only individual zeal. The Manchester Protestant Alliance has been formed, to be inaugurated early in January, by a meeting at the Free-Trade Hall, where 6000 persons can assemble. Similar meetings, to adopt petitions against Maynooth, are being arranged by the Birmingham Committee, the Wolverhampton Protestant Alliance, and the associations at York, Cheltenham, Stroud, Ryde, Colchester, and Nottingham. An active alliance is organized for East London, and another for Brentwood. Norwich, which was styled in last month's summary as "*inactive*," has now a large committee in operation. A public meeting is determined upon there; and Cambridge, it is hoped, will not long remain behind. A committee will be organized for Surrey. Pentonville and Clerkenwell will soon have an Alliance—opening schools for Papists, circulating tracts, and arranging for the preaching of sermons and delivery of lectures. Jersey is cordially at work. Guernsey has an Alliance zealously engaged. Also South Shields; and one is organizing at St. Albans.

The London Alliance, inaugurated by the public meeting noticed elsewhere in our pages, has been successful in its first efforts to succour the persecuted, by obtaining the liberation of Dr. Marriott, imprisoned at Carlsruhe for the circulation of tracts against Popery. Lord Palmerston readily listened to the statement made by the deputation appointed by the Managing Committee, and immediately complied with their request for his prompt interference. Urgent letters from Protestants suffering under the tyranny of Popery on the Continent, stimulate the London Committee to those heartfelt expressions of sympathy which they are led to believe alleviate the sorrows of their foreign brethren. On the other hand, Continental Governments possessing moral courage enough to permit them to act independent of the Vatican, will be greatly encouraged by exhortations from powerful Protestant combinations in this country. For both these purposes, to sympathize and encourage personal communication with the Protestants of foreign states, measures will be determined upon.

Home affairs flourish also. Supporters of Maynooth in 1845 have seen their folly, and are doing their utmost to retrieve the false step then taken. The conduct of the Repeal of the Endowment of Maynooth Bill through Parliament is a matter of deep interest, and receives the consideration which its importance deserves. Petitions to the Legislature on this subject are circulating, and will before long be numerous signed. Let each reader of these lines get at least ten signatures. Great things are within our grasp if we will but work and pray for them. Ample scope is here given for the most vigorous energies of the patriot and the most fervent zeal of the Christian. Who would not help this work with a hearty hand, and breathe for it an earnest prayer?

BIRMINGHAM.

(From our Correspondent.)

It gives us much pleasure to state, that in Birmingham the good cause is making progress; and that in spite of *obstructive* newspaper articles, the anti-Maynooth, as well as the anti-Papal feeling, is greatly on the increase. Last winter this midland Metropolis, having a Protestant Association already in full operation, led the way in the agitation against the Papal Aggression, and gave a tone to the whole neighbourhood. It was predicted both by friends and foes, that it would be impossible to keep up the excitement *this* winter; but the prediction, thus far, is anything but verified. The Italian Reformer, Gavazzi, has six times filled the Town Hall; and by his powerful denunciations of Romish error, told upon many minds which ordinary English and Scottish eloquence could not move. With such effect were his telling statements given, that the remembrance cannot speedily pass away. It was surmised that the peculiarity of Italian oratory would vitiate the public taste, and render anything of a colder nature unattractive. But in this, as in other matters, the calculation was a wrong one. Dr. Cumming lectured on the Romish miracles on the evening of December 16, to as large and enthusiastic an audience as has, on any of the former occasions, been crowded into the immense hall. In the meantime, the work of organization is not neglected. The Protestant Association has had its numbers increased by nearly two hundred; and the Protestant Alliance, though it encountered some storms when first putting out from the harbour, is now safely afloat, manned by leading men of every denomination.

POPISH INDULGENCES—THE SHOEMAKER OF HAGENAU.

TRANSLATED FROM THE GERMAN.



THE dealers in indulgences had settled in the year 1517 in Hagenau. The wife of a shoemaker, taking advantage of the permission of the Pope's legate, had, contrary to the will of her husband, purchased an indulgence, and paid a golden florin for it. Shortly thereafter she died; and as the widower neglected to have masses read for the repose of her soul, the priest accused him of being a despiser of religion, and had him summoned before the judge of Hagenau. The shoemaker went into court with the indulgence granted to his wife in his pocket.

"Is your wife dead?" asked the judge. The shoemaker answered in the affirmative.

"What have you done with her?"

"I have buried her, and committed her soul to God."

"But have you not had masses read for the salvation of her soul?"

"No, I have not done so, it was not necessary; for at the moment of her death she entered heaven."

"How do you know that?"

"Here is the proof."

With this the shoemaker drew the indulgence out of his pocket, and read, in the presence of the priest, that the woman who had received this would, at the moment of her death, not go to purgatory, but direct to heaven. "If the priest pretends that masses must still be read," said the shoemaker, "then my wife has been deceived by our holy father the Pope; if, however, she has not been deceived, then the priest intends to cheat me." No reply could be made to this defence, and the man was acquitted. His good sense enabled him to escape the intended fraud.

The Apostle Peter said to Simon—"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

RULE OF FAITH.

PROTESTANTS and Romanists differ materially in regard to what is commonly called the Rule of Faith, that is, the source from which men may derive a certain knowledge of God's will, or the standard to which an appeal should be made, whenever a dispute arises as to what God's will, with respect to any particular subject, is. This is a topic of fundamental importance, it naturally occupies the first place in an exposition of the differences between Protestants and the Church of Rome, and it was the first controverted point that was taken up and decided by the Council of Trent.

There is no difficulty in ascertaining what are the leading tenets of the Church of Rome upon this subject, and there is therefore no occasion to make quotations to establish them. The subject divides itself into two heads:—1st, What is the rule or standard of faith and practice? and 2d, How is this rule or standard to be used or applied, so as to serve its intended purposes?

With respect to the first of these questions, viz., What is the rule or standard of faith and practice? Romanists and Protestants are agreed in this general principle, that it must be something which comes from God, and is stamped with his authority, and may therefore be said to be God's Word. Protestants maintain that we have no Word of God, but what has been committed to writing, and is contained in the canonical Scriptures. Papists, while admitting that the Sacred Scriptures are the Word of God, and that all that they contain is true and binding, maintain that there is another equally certain and authentic channel, through which God has conveyed to us a knowledge of his will, viz., tradition. The Bible they commonly call the written, and tradition the unwritten, Word of God. The Council of Trent in its fourth session decreed, that we must "receive and venerate with equal affection of piety and reverence," (*pari pietatis affectu et reverentia*), the books of Scripture and "the unwritten traditions which, received by the Apostles from the mouth of Christ, or from the Apostles themselves, the Holy Ghost dictating, have come down even to us, transmitted as it were from hand to hand."

Let us first see how far we are agreed with the Church of Rome in regard to the written Word, the Sacred Scriptures, and what fairly follows from this agreement. It is a very important matter to be satisfied as to what are the books that are entitled to a place in the canon of Sacred Scripture. Now, in regard to the New Testament, the Protestant and the Popish canons are identical, that is, both parties are agreed as to what the books are, which, being written by the Apostles and immediate followers of Christ, ought to be received as stamped with God's authority, and therefore infallibly true. The Popish New Testament is the very same as the Protestant one, and both parties concur in receiving it all, upon grounds that appear to them satisfactory, as the Word of God. It is different with the Old Testament. The Church of Rome has added to the books of the Old Testament which Protestants reckon canonical, a good many others commonly called the Apocrypha, which Protestants regard as possessed of no authority whatever, but as merely ordinary human compositions. The apocryphal books had not, previously to the time of the Council of Trent, been declared, by any authority that represented and bound the Church, to be canonical and inspired. It was an open question in the Church of Rome, in regard to which her most eminent and approved divines took opposite sides, without exposing themselves to censure. The

decree of the Council which imposed a belief in the canonical authority of the apocryphal books upon the Church of Rome as an article of faith, was passed when there were fewer than fifty bishops present, and of these some refused to concur in it. Of course, every Papist is now bound to profess, and to believe if he can, that the apocryphal books are canonical; but this doctrine is so utterly destitute of all rational foundation, that some of the more honest and learned among them, have given pretty plain indications that they were ashamed of it, and did not like to undertake to defend it. These apocryphal books were not written, and do not exist, in the Hebrew language, in which the canonical books of the Old Testament were composed, and they have never been received by the Jews as canonical, while it is evident that our Saviour and his Apostles gave, by plain implication, their sanction to the accuracy of the canon of the Old Testament adopted by the Jews of their time. It has also been proved that "the apocryphal books contain many things which are fabulous, and contradictory to the canonical Scriptures in facts, doctrines, and moral practice."*

The fact that the Council of Trent established it as an article of faith, not only without any evidence but against all evidence, that the apocryphal books are canonical and inspired, affords of itself a sufficient proof that the Council was not infallible. In this way it may be said to overturn the whole pretensions of the Church of Rome, for if it can be shewn that the Church has erred in defining and imposing any one doctrine whatever as an article of faith, all her claims to authority and infallibility are thereby at once demolished.

Although Protestants reject the doctrine of the Church of Rome, which ascribes canonical or divine authority to the apocryphal books, they do not admit into their canon any which the Church of Rome rejects, so that the whole Bible, as received by Protestants, is also received by Romanists as the Word of God, and as therefore infallibly true and authoritatively binding. This is an important consideration, and it may be proper to point out some of the consequences which, in sound logic and in common fairness, result from it.

It follows at once from this consideration, that all legitimate discussion between Romanists and Protestants must start from the written word, and from the written word as received by Protestants, as its origin or first principle. It holds universally true that legitimate discussion among men who differ in opinion from each other, must start from some principle or principles which they hold in common. Any man with whom we may be called upon to argue, is entitled to insist, that we go back to some principle or standard which he admits, and endeavour to convince him, by the fair use or application of this principle or standard, that he ought in right reason to advance to the point at which we stand. If in discussing any religious question, our opponent should deny the divine authority of the Sacred Scriptures, we cannot avoid undertaking to prove this, and it is only when the validity of the proof is admitted, and the divine authority of the Bible is conceded, that we can legitimately employ it as a common principle or standard, from which the discussion may proceed. The Church of Rome indeed claims implicit submission to her authority, from all persons who have received baptism, even among heretical Protestants. But Protestants do not admit this claim, and demand that it be established to their satisfaction. They insist, of course, that the process of

* We use here the words of Horne, who, in the Appendix to the first volume of his valuable "Introduction to the Critical Study of the Holy Scriptures," has given an excellent summary of the reasons for rejecting the Apocrypha.

argument in support of it shall start from some principle or standard which they admit, and which is received by both parties; and the only common principle in which they agree, is the divine authority of the Sacred Scriptures. Upon these obvious grounds, Protestants are entitled to insist that Papists, in arguing with them—1st, shall not go farther back than the Sacred Scriptures, by raising questions and difficulties about their divine authority; and, 2d, shall not stop short of the Sacred Scriptures, by refusing to establish from their authority all that they call upon Protestants to believe. Popish controversialists are accustomed to transgress both these rules, though they are manifestly fair and reasonable.

They transgress the first, by raising difficulties about the evidence of the divine authority of Scripture, and by calling upon Protestants to produce the proofs on which they receive the Bible as the Word of God. No intelligent Protestant will ever allow Popish controversialists to succeed in their common artifice, of trying to drag him into a discussion of the evidence for the divine authority of the Sacred Scriptures. This is a mere trick to waste time, and to involve the proper subject of dispute between the parties in obscurity and confusion, and it should always be regarded and treated in this light. When Papists ask us, as they often do, How can you prove the divine authority of the Sacred Scriptures? We answer them, 1st, This demand is irrelevant to the points in dispute between us. We are not infidels, whatever you may be. We believe in the divine authority of the Scriptures, as you profess to do. We think we can give good reasons for this belief, and when we come into contact with infidels we will produce them. But we have no controversy with you on this point; and unless you openly avow yourselves infidels, we must decline at present to discuss it. 2d, If you wish to know how Protestants prove the divine authority of Scripture, you can consult the books they have written upon that subject, and there you will find that they have established the truth of this great principle as conclusively as ever Papists have done, and, indeed, by the same arguments which Papists do and must employ when arguing with infidels. Papists and Protestants, in arguing with infidels, with a view to convince them of the divine authority of the Scriptures, must of necessity follow the same process, and adduce the same proofs. There are Popish writers who have done this successfully, and who have done so without attempting to introduce into the argument any of the peculiar views and principles of Popery. When Papists are honestly endeavouring to establish against infidels the divine origin of the Bible, they do not found upon any grounds peculiarly Popish, because they know that infidels do not admit them any more than Protestants. They then argue fairly upon common principles, and the general rules of ordinary evidence; and if a Protestant should ever condescend to answer the demand of a Popish controversialist, calling upon him to prove the divine authority of the Scriptures, he might produce his proofs in the words of a Popish defender of the Bible against infidels, and then challenge his Popish opponent to refute them.

There is one course of argument upon this subject, and only one, which it is lawful and honest for Papists to employ, viz.,—to bring forward the arguments which both Papists and Protestants adduce against infidels, and attempt to shew that these very arguments, if fairly followed out, require Protestants in consistency to admit some of the peculiar principles of Popery, such as the authority of tradition or of the Church. If Papists take this ground, and adhere to it, then Protestants are certainly bound to meet them, and to shew, as can be easily done, that they do not employ, and do not need to employ, in arguing with infidels, any proofs which require them in consistency to

concede any point of which a Papist can legitimately take advantage. But the competency of this particular line of argument affords no defence to the common practice of Popish controversialists, in dragging in the whole deistical controversy, in urging as plausibly as they can all the ordinary infidel objections, and in requiring their Protestant opponents to answer them. The way in which many Papists are accustomed to conduct this branch of the argument affords good ground to believe that they are infidels at heart, and that they are quite willing to sacrifice the Bible in order to serve their own selfish and malignant purposes.

But Popish controversialists often transgress also the second of the rules which we laid down as fair and reasonable, by stopping short of the Bible, and trying to escape from the necessity of bringing all the peculiar principles which they hold in opposition to Protestants, to be judged by that common standard. They have made many shifts to get something like a sanction for the authority of tradition and the Church, without establishing them directly and conclusively from Scripture. We may afterwards have occasion to advert to some of these, but for the present, we can only remind our readers, that we are not only entitled but bound to insist, that the Church of Rome shall bring every claim and pretension she advances, to be tried at the bar of Scripture, *the one only common standard which both parties acknowledge*, and that until she has succeeded in establishing from Scripture some of her peculiar principles, which invest her with a controlling authority over the understanding and conscience, we are also entitled and bound to interpret the Scriptures for ourselves, in the exercise of our own faculties, and upon the principles of common sense.

THE EFFORT TO OPEN THE NUNNERIES.

We rejoice to intimate that this important movement is making steady progress. On the 13th of December a large meeting of ladies was held in Edinburgh, when it was unanimously resolved to set to work in getting up a memorial to the Queen, and petitions to both Houses of Parliament on the subject. A president and two secretaries were appointed; and it was even suggested that a deputation of ladies should personally wait upon Her Majesty. Similar movements are in progress at Newcastle, Glasgow, Perth, Dundee, Port-Glasgow, Portobello, Dunfermline, Helensburgh, Greenock, Aberdeen, Kelso, Appleby, Frome, Cambridge, Reading, and other parts of England. We shall be glad to chronicle from month to month the progress of this enterprise, and to receive information and suggestions on the subject. Letters may be directed to the Secretary, care of "James Nichol, bookseller, Edinburgh."

ROME MOST SENSITIVE IN REGARD TO NUNNERIES.

It is in strict accordance with human nature, and yet not the less wonderful on that account, that the same men who deny all liberty whatsoever wherever they have the power, should greatly abuse the liberty granted them by others. This wild license, both in speaking and writing, was brought out in the fullest development, by the discussions of last Session in regard to nunneries. The Papists seem to be fully aware that the history of nunneries will not bear

investigation, and they broke out into a perfect storm of indignation at the references made in Parliament to those dark and revolting institutions. This ought only to indicate the direction towards which some wholesome legislation should immediately be directed. Take a few samples from the Popish newspapers of last spring:—

“On last Thursday a scene of a different kind took place in the same House, but the offender being a Protestant *his conduct that of the lowest blackguard*, and the persons offended being only Catholics, a different rule obtained, and it was decided that the *most atrocious insults*, expressed in the coarsest language, and directed against everything that is most dear in the honour of Catholic families, and most venerable in the Catholic religion, are not a violation of the rules of the House, but are strictly within the right of every Protestant member, and may be persisted in at the discretion of *every brute and ruffian* who may chance to have bribed his way into Parliament, or to have been elected by constituents of his own character and disposition.

“Of course our readers know that in this latter statement we have been describing the now world-famous, or *world-infamous*, Drummond incident—an incident absolutely unparalleled in the history of legislative assemblies, including, so far as our recollection serves, the beastliest periods of the French revolution.

“We have, first, the insult itself; an insult consisting *partly of blasphemy*, partly of an assertion that the sisters, daughters, and other female relations and friends of sixty or seventy members of Parliament, are *prostitutes living or educated in brothels*.

“Then we have the attempt to call to order the filthy person by whom this language was used.”

The following letter, in reference to the Kildare meeting, is of the same cast, and yet to hear the agents of Rome speak, when they have a purpose to serve, you would think them the meekest lambs in the world:—

“Dublin, April 26th, 1851. MY DEAR FATHER TIERNEY,—I have learned, by mere accident, that a requisition is in course of signature, convening a meeting of the Catholics of Kildare to petition against the ‘Ecclesiastical Titles Bill,’ and also, I presume, to protest against the *insolence of ‘mumery Russell’s’ atrocious letter, and the unredeemed blackguardism of ‘Brother Drummond’s’ infamous speech*. As the eldest son of an old magistrate and resident of your county, I may, perhaps, still be recognised as sufficiently a Kildare man to authorize my signing the requisition. If so, pray affix my name thereto. A long deprivation of ordinary health renders utterly impossible on my part any active participation in a public meeting; but it would be a source of regret to me to go to my grave without in some way testifying my abhorrence of the present gross and unprovoked attempt to reforge the fetters which THE O’CONNELL burst. I trust in heaven that the Catholic and liberal Protestant electors of Kildare, and of Ireland, may vow a vow, and keep it too, never to extend political pardon to the *black-hearted renegade Russell*, or to any man, be he marquis, lord, or untitled commoner, who will not now and henceforward pledge himself to make that *contemptible apostate’s political annihilation* ‘a point of honour.’—I am, my dear Father Tierney, yours very faithfully, JOHN ALEXANDER MANSFIELD.”

Another calls Mr. Drummond “the most shameless of all calumniators;” and the Rev. Mr. Malone says,—

“These infamous measures may indeed pass into law—that is, into English law—but I tell you that law shall be treated as it will deserve to be treated. I tell you, Sir, that I would joyfully trample upon it as upon a noxious reptile of the earth, with scorn and contempt, and I would seize every opportunity of doing so. (Great applause.) And, what is more, I would tell that headless little statesman at the head of the administration, who would dare to shackle, and manacle, and circumvent the religion which is essentially Catholic, essentially universal, by the very ordinance of its Divine founder—I would tell him that I heartily despised every measure coming from him. What, in the name of heaven, can be the object of the vile government in proposing such a measure as the Nunneries Bill? Surely it cannot be for the purpose of gleanings information concerning the rules and habits of the pious Nuns, because Protestants as well as Catholics are welcome to visit these establishments. It cannot be for the purpose of releasing any lady that there might be kept in confinement, contrary to her will or inclination, because I don’t believe that Lord John Russell, or any other one, is so brainless as to imagine for a moment that there is, or ever was, throughout the whole length and breadth of conventual institutes, any lady placed under such restraint. But let the minister carry his iniquitous measure into law, and let there be a community of religious ladies in this town to-morrow, and let him appoint the day of visitation for his official, I, too, would be there on that occasion, and I would expect that, if necessary, there would there be also five hundred of the good, and virtuous, and the brave young men of this parish—(loud cheering)—I would take my stand upon the very threshold of the door, and defy the Russell beadle to enter. (Immense cheering.) I would put him to the necessity of bringing 100 of her Majesty’s forces to effect his entrance; and should he demand access to the innocent victims of his wanton

barbarity, I solemnly say before this august assembly, I would stand between him and them, and only give him access by the sword or the bullet. (Immense sensation.)"

The very Rev. B. J. Roche of Galway speaks on the subject in a tone almost resembling the furious jealousy of a Turk, whose domestic arrangements are about to be invaded. He exclaims—

"Good God ! is it possible that there are men who have the hearts to conceive the ideas that have been expressed in that bill, enabling any *filthy official* to pay domiciliary visits to our convents. That such a bill could be passed in an English House of Commons in the nineteenth century ! a bill that the hon. member for Meath said should be taken and kicked beyond the bar of the House of Commons—but a bill which I say should be taken up by the foul spirits of the air, and consigned to some place where man should never hear of it—where the names of its authors would be hid along with itself in everlasting infamy and oblivion. (Great cheering.) This is a bill enabling any three officials to enter the convent where you have your sisters, your daughters, and your relatives, at any hour they may please. (Groaning.) I would be glad to know whether, under these circumstances, you would be willing to support this ministry, and whether you will not make every constitutional effort to resist it ! (Great cheering.)"

They evidently feel that this is one of the weakest points of their system. If they were sure that there was nothing wrong in this close imprisonment, whence all this dreadful alarm and consternation ; and, on the other hand, if nunneries are as they have always been, prison-houses of slavery, and dens of pollution, why should they be suffered to spread, without check or inspection, in this Protestant land ? We wish every success to the efforts now being made to lay open the secrets of the cloister.

MR. ATKINSON'S CHALLENGE TO DR. CAHILL,

OR ANY OTHER ROMAN CATHOLIC PRIEST OR LAYMAN.

(Circulated as a Handbill.)

"ONE hundred pounds reward will be given to any person who can produce the Roman Catholic rule of faith.

One hundred pounds to any person who can produce the traditions of the Church of Rome, and prove them to be genuine, authentic, and divine.

One hundred pounds to any person who can produce the unanimous consent of the fathers in their interpretation of Scripture.

One hundred pounds to any priest who can give an infallible interpretation of any passage of Scripture.

One hundred pounds to any person who can tell where the infallibility of the Church of Rome is to be found.

One hundred pounds for the best method of discovering the true Church without the exercise of private judgment.

One hundred pounds for any command of Christ or his Apostles forbidding the people to read the Scriptures.

One hundred pounds for any command of Christ or his Apostles to worship the wafer or bow down to pictures or images.

One hundred pounds for any command of Christ or his Apostles to worship the Virgin Mary.

One hundred pounds for any command of Christ or his Apostles to worship saints or angels.

One hundred pounds for any command of Christ or his Apostles to take away the cup from the laity in the sacrament of the Lord's Supper.

One hundred pounds for any command of Christ or his Apostles forbidding the clergy to marry.

One hundred pounds for any passage of Scripture requiring us to believe the doctrine of purgatory.

One hundred pounds for any command of Christ or his Apostles to say prayers in a language not understood by the people.

One hundred pounds for any passage of Scripture authorizing the Church of Rome to grant indulgences for sin.

One hundred pounds for the production of any article of divine faith necessary to salvation which cannot be read in or proved by the Bible.

At a time like the present, when the Roman Catholic priests are so eagerly

looking after property—kidnapping young ladies of fortune into nunneries—extorting money from their deluded votaries on their deathbeds—turning their chapels into theatres—bringing Irish actors on the stage to raise funds, the above is a fair opportunity of filling their coffers if they have truth on their side, as the rewards stated will be given on compliance with the conditions.

Mr. Atkinson challenges Dr. Cahill, or any other Roman Catholic priest or layman in Manchester, to public discussion on the above subjects."

TO VOTERS.

(*From a Friend in Cheltenham.*)

Look and see, from the Bible, what sort of men God would have you choose to make laws for your country, and then do your very best to give your vote and influence to such men.

It is there written, "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers," &c., &c. Exodus xviii. 21. And again, the God of Israel saith, "He that ruleth over men must be just, ruling in the fear of God." 2 Samuel xxii. 3.

You see, the men whom it is God's will you should choose must be able men, with heads for the work;—they must be men who *fear* God, men with hearts for the work, who live, and talk, and think, and act as if they feared God, and wished above all things to do what pleases him;—they must be *men of truth*, men who will do what they say, and say what they will do;—they must be men *hating covetousness*, men who do not want to be sent to Parliament for a name, or a place, or a position; but men who, when they get there, will walk on in the plain path of duty in spite of losing a good name, missing a good place, and hindering themselves in the world. And then, they must be *just*, that is, honest, straightforward, trustworthy men, and men, too, who will rule *in the fear of God*; that is, men who will make such laws, and such laws only, as God will approve;—men, in a word, who will make religion rule their politics, and not politics their religion. If a man says with his lips, or by his life, "There is no God," Psalm xiv. 1, have nothing to do with such a man; you may be sure *he* has no fear of God before his eyes.

As you would have your country to prosper, and yourselves be happy, choose skilful God-fearing pilots to steer the ship of Old England. Choose men who, whilst they will ask God, like Solomon, to help them to guide the helm aright, will keep their eyes steadily fixed on the compass which he has given to enable them to do so. Then she will go sailing along the ocean of time smoothly and pleasantly, blessed of God, and all nations calling her blessed.

But mark! If you put the ship of Old England into the hands of bad pilots,—if you place men at the helm who tell you they will support Popery, and throw the Bible overboard—they will soon run her upon rocks and shoals, and the gallant vessel will go to pieces. Like countries we read of in the Bible and in history, which once were mighty, and now are fallen, because their rulers feared not God; so England will go down, and down, and down, till at last she becomes as nothing in the scale of nations.

Have you a vote?

If so, How do you intend to use it?



Father Newman.

FATHER NEWMAN.

WE present our readers with a likeness of the notorious Father Newman, prepared originally for a leading Popish print. We mention this lest any of our readers should think it a caricature. The *Tablet* says it is "a striking likeness of Father Newman." As such, we think it worthy of special study, being fitted to convey a very correct impression of the man. There are two classes of Romish priests. There is your sleek, oily, rollicking, leering, capon-lined emissary of Babylon, whose priestcraft is a mere trade; and there is your lean, intellectual, intense, credulous devotee. We need not say that Newman evidently belongs to the latter class. After studying his face, one can easily understand both the measure of intellectual power which he manifests and the theory of his enormous swallow of Popish miracles by the bushel at a time. One can also understand how he should have written the following passages, embodying as they do the very essence of slavish subjection to a blind and idolatrous priesthood. And yet this Oxford apostate is the chosen type and representative of modern Popery:—

"And so again, when a man has become a Catholic, were he to set about following a doubt which has occurred to him he has already disbelieved. I have not to warn him against losing his faith, he is not merely in danger of losing it, *he has lost it; from the nature of the case he has already lost it; he fell from grace at the moment when he deliberately determined to pursue his doubt.* No one can determine to doubt what he is sure of; but if he is not sure that the Church is from God, he does not believe it. It is not I who forbid him to doubt; he has taken the matter into his own hands, when he determined on asking for leave; he has begun, not ended in unbelief; *his wish, his purpose, is his sin. I do not make it so; it is such from the very state of the case.* You sometimes hear, for example, of Catholics falling away, who will tell you it arose from reading the Scriptures, which opened their eyes to the 'unscripturalness,' so they speak of the Church of the living God. No. Scripture did not make them disbelieve; (impossible!) *They disbelieved when they opened the Bible; they opened it in an unbelieving spirit, and for an unbelieving purpose. They would not have opened it had they not anticipated, I might say hoped, that they should find things there inconsistent with Catholic teaching.* They begin in pride and disobedience, and they end in apostasy. This, then, is the direct and obvious reason *why the Church cannot allow her children the liberty of doubting the truth of her word.* He who really believes in it now, cannot imagine the future discovery of reasons to shake his faith; if he imagines it, he has not faith; and that so many Protestants think it a sort of tyranny in the Church to forbid any children of hers to doubt about her teaching, *only shews they do not know what faith is,* which is the case; it is a strange idea to them. *Let a man cease to examine, or cease to call himself her child.*"—*Newman's Discourses to Mixed Congregations*, pp. 230, 231.

At another place, after some most heretical statements in regard to the Virgin Mary, he adds—

"I am not proving these doctrines to you, my brethren, *the evidence of them lies in the declaration of the Church. The Church is the oracle of religious truth,* and dispenses what the Apostles committed to her in every time and place. He must take her word then without proof; because she is sent to us from God to teach us how to please Him, and *that we do so is the test whether we be really Catholics or no.*"—*Ib.*, p. 377.

Well might the celebrated Dr. Croly of London exclaim, in his late eloquent sermons,—

"It is infinitely irksome, after contemplating those 'glorious things,' to stoop to the petty cavils of the cloister—to look on men feeling their way round the darkness of monkism, and denying that there is light abroad—to see a race with emaciated brains and envenomed hearts, aljuring the testimony of their senses, to persuade us to put out our eyes, calling by the name of 'intelligent inquiry' the absolute prostration of the understanding—startled at the Bible, yet bowing down to the legend, and stigmatizing the faith of Protestantism, while they are wallowing in the very mire of credulity.

"Those men must be driven from the field. Protestantism has no weapon but argument, and desires no other. With the sword of the Spirit, 'which is the Word of God,' the ancestors of our Church were invincible, and that sword is not yet rusted in our hands. I declare, with the most solemn sincerity, that I never read an argument of

Popery worth the ink that wrote it. Its whole logic consists in references to the Fathers, (venerable men in point of fact, but varying and feeble men in point of doctrine,) the decrees of contradictory councils, and the anathemas of belligerent Popes—discussions about nothing, and controversies settled by the axe.

"It would be incredible, if it were not visibly true, how paralytic the mind becomes under the regimen of Rome—how the natural exercise of the mind, study, opportunity, and even zeal, only increase its feebleness under the swathings of Rome. How long is the infancy, and how sudden the old age! How the constant hearing of fables, and the constant sight of idols, hastens the decrepitude of the faculties! How the waste of life, in the solemn frivolities of its ceremonials, inverts the intellect, gives a passion for trifles, and chills the natural ardour of the mind for great subjects, great objects, and great endeavours after truth. How constantly for largeness of view Rome substitutes a microscopic vision, which sees nothing but insects, and sees them all magnified. Under this melancholy discipline, I can perfectly comprehend that there are Papists who believe in the winking of a wooden Virgin's eyes, in the infallibility of a Pope, whose life is a long blunder, or in the universal empire of a man blockaded by his own people.

"The Gospel preached to the poor was the supreme characteristic of the Saviour's mission—the Gospel hidden, denounced, and denied to the poor, is the notorious characteristic of Rome. And this is so much a part of its nature, that even now, when its resistance is hopeless, helpless, and even ridiculous, it still resists. In the most abject condition of any European sovereignty—with all its physical vigour exhausted, and its spiritual crown already cloven, with its hands tied and bound by its own people, and protected from their indignation only by the sword of the stranger, it still cries out against the translation of the Bible.

"To stop that illustrious achievement of the Divine Spirit would now, thanks to the God of Truth, be beyond the powers of sword or sceptre; yet we still see this blind Bartimæus, this liver on the alms of mankind, this sinner in darkness and beggary by the wayside, instead of uttering the prayer 'that it may receive its sight,' lifting its feeble voice only to denounce the progress of the Great Restorer, as He passes along, followed by the worship and the wonder of nations."



"I firmly believe that Saints in their lifetime have, before now crossed the sea without vessels."—"Newman's Lectures on the present position of Catholicism (Popery) in England."—P. 298.

THE HISTORY OF THE MAYNOOTH ENDOWMENT.

THE establishment of Maynooth commenced in 1795. In answer to a petition by Drs. Troy and O'Reilly, "for liberty" to erect a college to educate Popish priests, the Irish Parliament of that year passed a Bill "for the better education of persons professing the Popish or Roman Catholic religion." It was not intended at first to support this college at the public expense, for Rome is cunning enough to proceed by degrees. The Duke of Wellington, on the 28th of April 1808, as reported in Cobbett's Debates, vol. xi. p. 89, said, "The fact was, that when the Maynooth institution was first established, it was not intended that it should be maintained by the public purse. The memorial, presented previously to the foundation of that establishment, prayed for a charter, *in order that the funds might be better secured.*" At the same time the 10th section of the Act permits the Commissioners of His Majesty's Treasury to issue any sum or sums, not exceeding £8000, "towards establishing the said academy." Here was the first violation of sound principle, and from less to more our rulers have proceeded, until, in 1845, in the face of the remonstrances of a vast majority of the people, the College of Maynooth was placed on its present footing of ample, and—unless overturned by the voice of an indignant nation—comparatively secure annual support. The following important facts in regard to the Statute of 1845 were stated by Mr. Cook Evans at the recent splendid London meeting:—

"The first section enacts, that the trustees of the said College or Seminary, and their successors, for ever, shall be one body politic and corporate, by the name of 'The Trustees of the College of Maynooth,' and by that name shall and may sue and be sued, and shall have and possess the several powers and authorities vested in the said trustees under the said recited Acts. The second section enacts, that the said body politic and corporate, and their successors, shall for ever be able to receive and hold 'any goods, or chattels, or personal property whatsoever,' and also be able and capable in law, (notwithstanding the statutes in Mortmain,) to take and hold any lands, &c., the annual value of which shall not exceed £3000, exclusive of land already purchased. Now I come to an important part with regard to the payment authorized by this Act,—

(S. 4.)—Salaries of the President, officers, and Professors of the College, and for the expense of commons, attendance, and other necessities to be supplied for this use, the annual sum of	£6,000
(S. 5.)—Senior students, or Dunboyne scholars, (in addition to £35 each from the bequest of Baron Dunboyne,) an annual sum of £40 each,	800
(S. 6.)—250 free students in the three senior classes, an annual sum of £20 each,	5,000
(S. 7.)—Commons, attendance, and other necessities for 20 senior students on the Dunboyne establishment, and for 500 free students, at not exceeding £28 each per annum,	14,560
(S. 8.)—Commissioners of Public Works in Ireland, for purchasing necessary lands and buildings, and for purchasing or erecting buildings and improvements, and for repairs, and fitting up and furnishing the College from time to time, upon an average of the last five years, as shewn by the returns ordered by the House of Commons to be printed, 14th April 1851, the annual sum of	1,145

Making the total annual expense during the last five years, . . . £27,505

This sum is payable out of the Consolidated Fund, and is in addition to the £30,000 voted by the same Act for the enlargement of the then existing College."

That the entire scheme has signally failed to secure the object which its supporters had in view is now universally admitted. Mr. Gifford, in his Life of Pitt, states not only that within three years of the establishment of Maynooth, many of the students joined the rebellion, but that Dr. Hussey, the first president, published a "pastoral letter" previous to the outbreak in 1798, charged with treason and rebellion, in consequence of which he was obliged to fly the kingdom, and is said to have died in exile. "I entertain

no doubt," says a late writer, "that the disorders which originate in hatred of Protestantism have been increased by the Maynooth education of the Catholic priesthood. It is the Maynooth priest who is the agitating priest, and if the foreign educated priest chance to be a more liberal-minded man, less a zealot, less a hater of Protestantism, than is consistent with the present spirit of Catholicism in Ireland, straightway an assistant, red-hot from Maynooth, is appointed to the parish, and, in fact, the old priest is virtually displaced."—*Inglis's Ireland*, p. 341. Maynooth in fact sends forth its annual swarm of emissaries of rebellion, not teachers of religion or of anything like religion, but political incendiaries. Read the following description of them given by their organ and eulogist, the *Dublin Freeman's Journal* :—

"A national priesthood sprung from the people, and educated at home, could not remain passive in the struggle of their race for religious equality. [This word, in the vocabulary of Rome, always means *domination*.] They lent a moral discipline to the indignant remonstrances of the millions whom O'Connell led; and as he himself repeatedly exclaimed—'Without such a clergy we never could have won.'"

The whole theory of establishing such an institution at the expense of the British Treasury is flagrantly unsound, and could only lead to disaster and disgrace. We most cordially reiterate the strong language on this subject in a late number of the *British Banner* :—

"What householder was ever so infatuated as to furnish duplicate keys to a burglar personally known, and avowedly intent on plundering his plate, jewels, and other valuables, and, it might be, taking his own life! Since the world began what power was ever so insane as to subsidise an enemy, and thus furnish him with the means of its own defeat and humiliation! The religion of the Thugs is murder! Would any but a nation of Bedlamites not only tolerate the professors of that religion of blood, but actually supply, from the national treasury, the funds for supporting a manufactory of daggers! Such questions may seem to bear somewhat of the nature of an insult as addressed to men of sound reason; and well they may; but such precisely, at this moment, is an image of the British empire; it is the very thing—in a matter infinitely higher than aught that is mortal—which is now being done by Protestant England."

DETESTABLE DOCTRINES TAUGHT AT MAYNOOTH.

WE are very anxious to recommend to our readers a most valuable tract, entitled, "A Statement of Facts respecting the Instruction given to the Students for the Romish Priesthood in the Royal College of St. Patrick, Maynooth, &c. By the Rev. A. S. Thelwall, M.A. Seeleys: London." Mr. Thelwall proves incontestably that in the College of Maynooth the grossest perjury, persecution, sedition, and impurity, are systematically taught at the public expense. He proves that the people of this country are continually paying for the training of 500 men in cheating, tyranny, rebellion, and every moral evil, under the sacred name of religion. It is high time that these unquestionable facts were universally understood. We give the following extracts.

1. The Bible seems to hold no place in that Theological Institution, whilst the books of instruction are as follows :—

"In the year 1826, his then Majesty was pleased to appoint a Commission of Education to inquire into the various institutions for education in Ireland. The College of Maynooth was one of those which was investigated. The President, Dr. Crotty, and the professors in that College, made then a return to those Commissioners of the class-books and of the standards that were used in the College of Maynooth. Take their own class-books and their own standards, as then returned by those gentlemen. There are two classes of these books. The first is, as returned by these professors in a Parliamentary document, the Appendix to the Eighth Report of the Commissioners of Education, p. 449,—

“ ‘A list of the books used in the different classes of the Roman Catholic College of Maynooth, and which the students are obliged to procure at their own expense.’

“ ‘Among these books are the Commentaries of Menochius. (Three vols. quarto.)

“ ‘The Dogmatic Theology of Delahogue. (Five vols.)

“ ‘Baillly’s Moral Theology. (Five vols.)

“ ‘Cabassutius on the Canon Law.

“ ‘These are the class-books of Maynooth, which the students are obliged to purchase at their own expense.

“ ‘But there are other books used in this College, returned by the President under a different head. They return them as follows, p. 450:—‘A list of the works recommended by the professors of the Roman Catholic College of Maynooth for the perusal of the students, or referred to by them in the course of their lectures.’ The President explains the use which the professors make of these books, that they refer to them only on particular points which they are supposed to treat more at large or more correctly than the class-books. The principles, therefore, found in the class-books which the students are obliged to purchase, are treated more at large in those standards to which the professors refer. Of these standards—In Moral Theology there is Collet. (Seventeen vols.)

“ ‘The Deux Conférences D’Angers. (Twenty vols.)

“ ‘Antoine. (Six vols.)

“ ‘In Canon Law there is Van Espen. (Fourteen vols. 4to, or four fol.)

“ ‘Devoti. (Four vols.)

“ ‘Reiffenstuel. (Five vols. folio; last Ed. six vols.)

“ ‘Then, as returned by the professor of the Sacred Scriptures, the Commentary of Cornelius a Lapide. (Ten vols.)

“ ‘The Commentary of Maldonatus.

“ ‘Bellarmine. (Four vols. folio.)

“ ‘Then, as returned by the professor of logic, the *Secunda Secundæ* of Thomas Aquinas. This book requires most especial attention, on account of the important place it holds among the standards of the College of Maynooth. These books are different from the class-books which the students are obliged to purchase. They are the standards of the professors, to which, as authorities, they refer the students; and these being returned, as we find them in this Parliamentary record, by the President of the College of Maynooth himself, we certainly cannot be charged with bringing false accusations against them, when we merely lay before you the principles of their own authenticated books. There are two more, though not returned in this catalogue, yet universally known as the standard authorities, not only of this College, but of the whole Church of Rome; one is the *Corpus Juris Canonici*, (the body of the Canon Law,) which is so stated too in the Appendix, p. 211, by the professor of Canon Law in the course of his examination; the other is the Catechism of the Council of Trent, returned by Dr. Doyle to the Committee of Parliament, in 1825, as the chief standard of the doctrines of the Church of Rome.”

2. The candidates for the priesthood in this College are trained in a system of awful perjury, according to the scriptural description of Rome, “speaking lies in hypocrisy, having their consciences seared with a hot iron.” Take the following samples:—

“ ‘Again; there are five causes that take away the obligation of an oath, after the oath has imposed an obligation. One of them is, ‘If the thing sworn becomes impossible, or unlawful on account of the prohibition of any superior—*illicita ob superioris prohibitionem*.’ So that if a man takes an oath, and then his superior is pleased to prohibit the observance of it, according to the Church of Rome, the obligation of the oath is entirely taken away.

“ ‘The fourth cause is, ‘the making void of the oath by him to whom the person of the swearer, or the matter of the oath, is subject.’ See how this is illustrated. ‘Thus the superior (that is, the general) of all the orders of the monks can validly, even without cause, make void the oaths of all his subjects.’ One of these men, Dr. Anglade, professor of divinity, is asked, in this Report of the Commissioners, Where does the Superior of the Dominicans reside? At Rome. Where does the Superior of the Franciscans reside? At Rome. Where does the Superior of the Jesuits reside? At Rome. So, while we have monks spreading themselves through every quarter of our country, there is a man residing at Rome who can make void with a word—lawfully make void, as they assert—every oath of allegiance, or every other oath which all the monks in the British empire take to their Sovereign or their fellow-man.

“ ‘There exists in the Church a power of dispensing with vows and oaths.’ Then it is asked, (p. 145,) ‘What may be just causes of dispensation from vows?’ and vows and oaths are said to be the same. The answer which we find in Bailly to this is,—‘First, The honour of God; second, The utility of the Church.’ So that if it should be useful to the Church that an oath should be dispensed with, that is a just cause for granting a dispensation from an oath. Other causes are, ‘the common good of the republic or society; the spiritual utility of the person that vows or swears; the moral danger of violating an oath from frailty, lightness, or levity of mind, perturbation of mind, fear under which the vow or oath was made, any notable difficulty supervening of carrying it into execution, any

doubt of the validity of an oath, and any other sort of case which may generally be reduced to piety, spiritual utility, or necessity.'

"Again, there is the great question which we have heard so often imputed to the Church of Rome, and which they have so continually denied—Whether faith is to be kept with heretics! Now, we have this asked and answered in Reiffenstuel. We have it here in the fifth book of his Decretals, tit. 7, de Hæreticis. § vi., quest. 6, vol. v. p. 205,—'Are vassals, and servants, and others, freed from any private obligation due to a heretic, and from keeping faith with him? Answer, Yes; all are so by the clear disposal of the law.'

"He quotes for this the Corpus Juris Canonici, C. fin. h. T.,—'Absolutos—They may have known that they are freed from the debt of fidelity and of all obedience to man, whosoever remain bound by any sort of covenant, though fortified by any kind of affirmation whatsoever, to those who are manifestly lapsed into heresy; where the gloss on the word Absolutos well observes, that this punishment is incurred *ipso jure*, so that no declaratory sentence is required if the heresy is manifest!' It is inferred also, 'That he who owes anything to a heretic by means of purchase, promise, exchange, pledge, deposit, loan, or any other contract, is *ipso jure* free from the obligation, and is not bound to keep his promise, bargain, or contract, or his plighted faith, even though sworn, to a heretic.'

3. The grossest persecution is taught at Maynooth.

"Antoine (this is another of the Standards) asks, chapter iii., in his Tractatus de Vir-
tutibus, 'Can unbelievers be compelled to return to the faith? It is certain,—this is much the same as Dens—' it is certain that baptized infidels, whether heretics or apos-
tates, can be compelled to return to the faith, and keep the ecclesiastical law, whether baptized in their infancy, or baptized from compulsion and fear in their adult ages; so that if a man were by compulsion, by force, obliged to be baptized, that brings him under the authority of the Church, and the Church can compel him to return!

"We now come to Thomas Aquinas; and the professor of ethics in the College of Maynooth says, that the treatise of Thomas Aquinas is the best system of ethics to be found. Well, what is his statement as to heretics! The question is, (Ques. xi. art. 3,) whether heretics are to be tolerated! On this he says, 'About heretics two things are to be considered, one thing on the part of themselves, the other on the part of the Church. On the part of themselves, is the sin by which they deserve not only to be separated from the Church, but even to be shut out of the world by death. For it is much more grievous to corrupt the faith by which the life of the soul is saved, than to forge money by which temporal life is supported. Wherefore as the forgers of money, and other malefactors, are immediately delivered by secular princes to death, much more heretics, from the time they are convicted of their heresy, can not only be excommunicated, but justly slain.' There is the sentiment of the best master of ethics that is to be found in the College of Maynooth! 'On the part of the Church, there is pity for the conversion of those that are in error,'—mark the pity of the Church of Rome—'and therefore she does not immediately condemn, but after the first or second admonition,—you have had warning enough—' and, lastly, if the heretic be still found pertinacious, the Church, no longer hoping for his conversion, proceeds, for the safety of the others, to separate him from the Church by a sentence of excommunication, and then leaves him to the secular tribunal, to be exterminated from the world by death.'"

"Here, then, is this very Standard; mark its language. Recollect, your Lordships are called to pronounce on matters of fact. You want plain, sober, calm, clear evidence of truth. Now what saith this Standard of Maynooth!

"MALDONATUS—Matt. xiii. 26.

"'There are some who abuse this place by trying to prove that heretics are not to be punished or put to death. Which they who do, seem to me to be anxious about themselves. First, indeed, it does not refer only to heretics, but to all who are children of the devil, who are opposed to the children of the kingdom, among whom heretics are the chief species, but not the whole kind. Therefore, they who deny that heretics are to be put to death, ought much rather to deny that thieves, much rather than murderers, ought to be put to death. For heretics are so much the more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies.'"

4. The plainest sedition is taught at Maynooth.

"Reiffenstuel lays down the law as to a king who is become a heretic, and the power of the Pope over his subjects; he says, Lib. v. Decret. Tit. 7, de Hæret. § vi. Q. 6 :—

"The conclusion proceeds, even in the case in which any person has an obligation on oath to him who has lapsed into heresy; this the doctors cited, with the gloss commonly received on this quotation, shew. For the doctors commonly infer that the Pope, on account of this crime, can for the sake of religion absolve the laity from an oath of fidelity, and from any other obligation, though confirmed by an oath, which they held beforehand to the delinquent. Both as well because in every promise, 'the cause of religion' is considered excepted, as because, in such an obligation and oaths, it is tacitly understood, if he continues such a person with whom I may lawfully communicate, or if he does not render himself justly unfit and unworthy.'—(Vol. v. p. 205.)

"Mark, my Lords, the treachery and perfidy that is here set before you; in every oath

that is taken, the cause of religion is to be excepted ; that is, where the religion of Popery is in question, no oath of allegiance or any other oath is binding ; the Pope can, where this is concerned, absolve the subjects of an heretical king from all fidelity to their sovereign."

"Again, Bellarmine says,—

"The ecclesiastical commonwealth must be perfect and self-sufficient in order to its own end. For such are all well-regulated commonwealths ; therefore it must have every power necessary to effect its proper end. But it is necessary for the spiritual end to have the power of using and disposing of temporal things ; because, otherwise, bad princes might with impunity cherish heretics and overturn religion ; and therefore it has this power."

"Again, Bellarmine adds,—Also every commonwealth, because it must be perfect and self-sufficient, may command another commonwealth not subject to it, and compel it to change its administration ; nay, even to depose its prince and set up another, when it cannot otherwise defend itself from his acts of violence : therefore much more may the spiritual commonwealth command the temporal, which is subject to it, and compel it to change its administration, and depose its princes, and set up others, when it cannot otherwise defend its own spiritual good."

"The last sentence I shall quote from this author is this :—

"Those wolves who devastate the Church of the Lord are heretics, as appears from Matt. vii., "Beware of false prophets," &c. If, therefore, a prince, from being a sheep or a ram, becomes a wolf, that is, from being a Christian becomes a heretic, the pastor of the Church can shut him out by excommunication, and at the same time order the people not to follow him, and so deprive him of dominion over his subjects."—(P. 892.)

Is it to be wondered that the *Tablet*, the leading Popish journal in Ireland, should have lately made the following statements ?

"We respect the authority of the Vicar of Christ infinitely more than we do any musty Act of Parliament.

"We consider our allegiance due to the Roman throne first of all, and second to that, and in an infinitely lower sense, to mere civil Governments.

"We owe our loyalty to the holy Roman See ; and perish the thrones of Kings and Queens of earth rather than that shall be in the slightest degree tarnished.

"As the spiritual power infinitely exceeds the temporal, so does our loyalty to the Holy See that which we owe to the Queen."

We do not refer at present to the gross impurity taught at Maynooth in connexion with priestly training for the Confessional, nor to the fact that the very foundations of a sinner's hope are overturned by the theology of Rome taught in the same College. But we deliberately ask, could men out of Bedlam adopt a more extraordinary way of tranquillizing Ireland than by keeping 500 men, of whom 100 go out annually to corrupt the people, under national training in such detestable principles ?

ROME ATTEMPTING TO SEIZE THE PRESS.

WE have received a piece of very curious and instructive information. It appears that Popery is attempting to spread a net-work of newspapers over the provinces of England—the newspapers being all the same, and only varied in their names, and by means of some local intelligence. We have before us two of them, published respectively in two great centres of population at least a hundred miles distant from each other, but intensely Popish under pretence of liberalism, and in the main nearly word for word the same. We are anxious to get more full information on this subject, that we may expose the plan more fully. But meantime, ought not this to stimulate the efforts of Protestants, especially in promoting the circulation of sound intelligence ?



A SCENE IN THE INQUISITION.

How Popery deals with her "beloved Protestant brethren" when she has the power. See speech of Priests Kearney and Brown, p. 183. See also Turnley's "Popery in power," p. 229.

POPERY TURNING UP ITS SMOOTH SIDE AT SUNDERLAND.

POPERY has been justly compared to a cat or tiger, which can, when it has a purpose to serve, curl up out of sight its deadly claws, and pat its victim with the surface of a paw almost as smooth as velvet. This kind of tactics, however, is only adopted when the more vulgar and ignorant Protestants are being dealt with, or where Rome is addressing a community in which she has little influence, according to the old maxim of the Vatican, "Protestants, when strong, are to be committed to God; when weak, to the executioner." These remarks have occurred to us on reading a long account in a recent number of the *Sunderland Times* of a Popish festival lately held there, which account commences as follows:—

"The Roman Catholics of Sunderland and their friends held a festival in the large hall, Athenæum, on Monday evening, where addresses were announced to be given by various Roman Catholic priests of this town and district, and that, in the course of the evening, the choir, assisted by amateurs, would sing several songs, duets, glees, &c., of which a rather inviting programme was given. The attendance was very full. * * * The Rev. Philip Kearney then took the chair."

It would appear that a large number of so-called Protestants were inconsistent enough to be present at this Romish merrymaking. The priests took care to address a large proportion of their orations to them; and the following extract, which we take bodily from the local newspaper, will give an idea both of the kind of merriment in which the clerical bachelors indulged, and of the kind of baits laid for the ignorant Protestants:—

"Part-Song,—‘Ye Banks and Braes.’"

"Song,—‘The Beautiful Maid of my Soul.’"

"Song,—‘The Brave Old Oak.’"

"The Chairman gave the health of their Protestant friends who had this evening honoured them with their presence. However they might differ on religious subjects, they ought nevertheless, in accordance with the teaching of the Redeemer, in the parable of the good Samaritan, *to regard every man on the face of the earth, whatever his creed, circumstances, or colour, AS THEIR BROTHER*; and on another occasion he said, *‘By this should all men know that they were his disciples, if their mercy abounded’*; consequently the man of the purest religion was the man of the most unlimited mercy. Give him the man who was willing to throw out the right hand of fellowship to every man living. (Applause.)

"German Glee.

"Song,—‘Will you love me then as now?’"

"Glee,—‘A little Farm well tilled.’"

That the chairman, however, might not have the entire monopoly of this plausible "blarney," (see woodcut,) up gets

"The Rev. Aloysius Brown of St. Andrews, Newcastle. *He expressed his gratification at the splendid gathering of the Catholics of Sunderland and their Protestant brethren. He said, that were Catholics more known by Protestants, and were Protestants better known by Catholics, they should all be better known to each other, and should all be greater friends. They misrepresented each other to themselves. They drew a hideous picture on the wall, and said, ‘Oh, that was the opposite party.’ That was the way they treated each other. He should like rather that they came in contact with, and said kind words to each other, and then they should find they had both got good hearts at the bottom. (Hear.) He said he had been put forward to respond to the toast, ‘Cardinal Wiseman and the Catholic Hierarchy.’ (Cheers.) Three cheers for Cardinal Wiseman, (which were given with enthusiasm.) He rejoiced at this expression of good-will, inasmuch as it was an expression of attachment to the eternal and immutable principles of civil and religious liberty. (Applause.)*"

Now this is all very fine. But who does not know that in all Popish countries Protestantism is put down by force, and that the lesson of history in regard to Rome, is precisely the lesson of the Bible, "drunk with the blood of saints and of the martyrs of Jesus." Their beloved "Protestant brethren" if at Rome, Naples, or Madrid, would soon be consigned to the dungeons of the Inquisition. This, however, is a mere joke to the cool effrontery of the Rev. J. Bamber, who, in the course of his speech, exclaimed,—

"But, of the charge of forbidding Catholics to read the Bible in the English language—it

was fitting this calumny should receive a formal and public contradiction, and he was really delighted that he was able on this occasion to give a formal and public contradiction to this calumny in presence of so many candid Protestants who had honoured them this night with their presence. (Applause.) And here he would appeal to every Catholic in this Assembly, whether they ever heard of this prohibition which Protestants continued, at every turn, to bring forward against them. Were they ever forbidden to read the Bible in the English language? (One or two persons called 'Never.') Did they ever hear of such prohibition? If they should have heard it, speak out. (A chorus of 'Never' responded.) There was none, and he flung away the calumny with sovereign scorn and contempt. (Great cheering.)"

At or about the time when priest Bamber was uttering these brave words in Sunderland, Dr. Marriott was being imprisoned in Germany at the instance of the priests of the same synagogue of Satan, for commenting, amongst other things, on the following declaration,—“*When Bibles are brought to you, throw them into the fire.*”—“Thus spoke,” says he, in a tract now lying before us, “the Romanist missionary Hasslacher, in a sermon preached in the village church of Durmersheim, near Rastalt, on the 29th of September 1850, on which occasion I wrote the words down.” So much for the boasted unity of Popery. But who does not know that Priest Bamber was misrepresenting, and that the German priest was proclaiming one of the most notorious doctrines of the Church of Rome?

In the Fourth Rule of the Index of Prohibited Books of the infallible Council of Trent, it is thus declared—“Since it is manifest from experience, that if the sacred books be allowed to be circulated everywhere indiscriminately, in the vulgar tongue,” [the very thing that priest Bamber asserts,] “*more harm than good would arise through the rashness of men in this respect; they must abide by the judgment of the Bishop or Inquisitor, that they may be able, with the advice of the parish priest or confessor, to allow the reading of these books translated by Catholic authors in the vulgar tongue, to those whom they shall have found capable of deriving from this reading no loss but increase of faith and piety. This faculty they must have in writing. But any man who without such a faculty, shall presume to read or have them in his possession, cannot receive absolution of his sins till he has first returned the books to the ordinary.*” But booksellers who shall have sold, or in any other way granted, these books written in the vulgar idiom to any one not having the aforesaid faculty, *shall forfeit the value of the books to the Bishop*, to be applied to pious uses, and shall be subject to other penalties, according to the quality of the offence at the will of the said Bishop.” Will Priest Bamber also fling this away “with sovereign scorn and contempt?” The furious fulminations of the Pope against the Bible Societies are striking evidences of the same truth, if, indeed, any evidence were required of what is notorious. We heard a story some time ago at Quebec, where Popery is rampant. A gentleman gave his Popish servant a copy of the Scriptures. By and bye he saw the poor fellow kneeling daily, amidst the dreadful frost and snow of that country, in his garden. Asking the reason, he was told that the priest had not only taken away his Bible, but condemned the man as a penance for having had it, to kneel in the snow as long every day as he had been in the habit of reading it. When priest Bamber appears again, we trust that the Protestants of Sunderland will be prepared to confront him with the decrees and history of his own Church, and to reject with scorn his palpable attempts to hoodwink them.

The above may be taken as a fair sample of the true nature of modern Popery, and the way in which a wily and unscrupulous priesthood are endeavouring to make progress amongst the soft and good-natured Protestants of England.

THE FRENCH DICTATORSHIP.

"The way of peace have they not known : there is no fear of God before their eyes."—Rom. iii. 17, 18.

"Who was it that had taught the world rebellion ! It was the Papacy. It was the Papacy that had taught people to disregard social and national ties—to lower the character of an oath, and to think, speak, and act differently—to think one way and to speak another ; to speak one way and to act another. It was this teaching which was the root of rebellion. Social disorders in Europe were the result of the Papacy."—*Gavazzi at St. Albans.*

It is only in one of its aspects that we have to do with the late Revolution in France, viz., in its connexion with Popery. The history of that unhappy country not only reminds us of the righteous retribution of God in avenging the blood of his slaughtered saints, but proves that Popery and liberty are totally irreconcilable with each other. Wherever Rome prevails, she not only breathes the spirit of despotism, but eats out all Christian and moral principle, and the Commonwealth becomes "like the troubled sea which cannot rest." But yesterday, and the hypocritical priests of France were blessing the trees of liberty. That trick has served its day, and is now discarded. Popery and Louis Napoleon had the same terror for the arrival of 1852—Napoleon lest he should be deprived of the Presidency, and Popery lest the French troops should be withdrawn from Rome. They were prepared also to be equally unscrupulous in regard to the means of averting that result, and, for the moment, they have succeeded. That Jesuitism is at the bottom of the late overturn of the constitution of France is now universally admitted. Hence the *Univers*, the great Jesuit organ, is spared—that paper in which it was lately declared that all Protestants should be burned—whilst the great mass of all other newspapers are suppressed. That paper has of course declared itself in favour of the military dictator ; and now the French who looked on whilst Tahiti and Italy were trampled under the feet of their soldiers, are coolly subjected, at the bidding of the same secret influence, to a similar treatment themselves. The following is the pith and conclusion of a late article in the *Univers*, subscribed by the same man who lately announced that the great blunder of Rome at the Reformation was her not burning Luther as well as Huss—so thoroughly identical are ecclesiastical and civil despotism, and so thoroughly does Popery breathe the spirit of both :—

"We have neither to choose, nor to recriminate, nor to deliberate. We must give our support to the Government. Its cause is that of social order. We must support it, now that the struggle is going on, in order afterwards to have the right to advise it. With greater reason at this hour than before the 2d of December, we cry out to the party of order : The President of the Republic is your General ; do not turn away from him, do not desert him. If you do not conquer with him, you will be conquered along with him, and irretrievably conquered. Rally, then, at this very hour ; to-morrow it may be too late, either for your safety or for your honour.—LOUIS VEUILLLOT."

Hence the adhesion of Montalembert, the great political leader of the Jesuits, to the cause of the usurper. Hence the adhesion to the same cause of what Gavazzi justly calls "the priest-ridden army." Hence the handing over of the splendid Pantheon, which is said to have cost upwards of £1,000,000, to the priests. The work of the Jesuits has been done as usual very quietly. The blow has been struck as by an invisible hand ; but it is now notorious that the present ruler of France is a mere puppet in the hands of the priests. And hence some of our own Popish prints which exclaimed against Kossuth, are quietly extolling the new despot of France as a friend of "religion ;" in

other words, of Popery. From an article in the *Tablet*, December 13, we extract the following sentences in proof of this:—

"We are glad that the delay of a week enables us to say with more deliberation, and a greater feeling of confidence, what we should have said last week, if we had then been able to make any remarks on the revolution which has just occurred in Paris—that is, that *we heartily rejoice at it*. . . . We think that the man who, by his coolness, clear-sightedness, and prompt decision, has accomplished so much, is *entitled to the gratitude of the French people* and of all who are interested—as which of us is not—in the peace and prosperity of France. . . . There is something to our minds *almost comical in the lamentations* which the British press, with its long tail of 'our correspondents,' 'occasional correspondents,' and 'private correspondents,' is unanimous in making over the late events. For our poor parts, we confess that *we have some difficulty in understanding how all this vehement indignation was written, and still greater difficulty in endeavouring to read it with a grave face.*"

No doubt it is rather an awkward circumstance that in accomplishing such a vast amount of good, Napoleon has violated his oath and trampled down the constitution of France. But hear how coolly the Popish scribe disposes of this charge, and learn something of the true nature of this perjured system, this teacher of perjury to European monarchs.

"The strongest case made against Louis Napoleon is, that he has committed perjury in breaking his oath to observe the constitution. Certainly, these *political oaths* are very unpleasant, and, for the most part, *very immoral things*. What may have been Louis Napoleon's guilt or innocence in taking the oath we cannot tell. It *may* have been very immoral to take it, and if he took it with no intention of keeping it, of course it *was* immoral. But if he took it with a safe conscience, *we are quite sure that no oath could or should bind him or any man* to keep his arms folded while the dissolution of society proceeds, and disable him from taking the only means which can hold back the nation from a most frightful catastrophe."

Here is true Jesuit morality. It is not the "perjury," but the "oath" which becomes a "very immoral thing," when a Popish object is to be gained, and the Romish scribe is "quite sure" that in the circumstances the oath of Louis Napoleon was not binding. He "cannot tell" what may have been his guilt in "taking the oath," but he is "quite sure" that there was none in breaking it. This is just the old detestable doctrine of the 16th canon of the Third Lateran Council—"Those are not to be called oaths, but rather perjuries, which are taken contrary to ecclesiastical utility and the institutions of the Fathers." Such a doctrine not only involves the highest guilt as a "lying unto God," but is fitted to tear society to pieces, and ought to stamp the accursed system, whose avowed principle it is, with the execration of all Christian men. Even savages maintain a higher morality, and respect their word a thousand times more than a trained Papist respects his oath.

When will the friends of liberty learn that they have nothing to expect from this system but the deadliest opposition and the most unscrupulous treachery? What the next move in the great drama of Europe may be, now that the Jesuits have all the strong despotisms of the continent in leading strings, no man can tell. We should not wonder to see an attempt made to get up a great crusade against the liberty and Protestantism of the world in the name of the Virgin Mary. And if we may judge from present appearances, the great mass of our own Popish priests, whom our rulers have been lately fondling, would be the very first to join such an impious conspiracy. Let us seek by timely repentance and amendment to arrest the just retribution of God.

PROGRESS OF PROTESTANTISM.

ON all sides we have growing evidence that God blesses the zeal of Protestants to reclaim the deluded votaries of Rome, wherever that zeal is perseveringly manifested. A correspondent sends us a long and cheering account of the progress of conversions in the south and west of Ireland, for which we regret that we cannot afford room at present. The following extract, however, from the *Dublin Evening Post*, an essentially Popish paper, places the matter beyond all doubt, and ought to encourage us to energetic progress:—

“We learn from UNQUESTIONABLE CATHOLIC authority, that the success of the *proselytisers* in *almost every part of the country*, and we are told in the metropolis, IS BEYOND ALL THAT THE WORST MISGIVINGS COULD HAVE DREAMT OF. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic Church to conceal them, or even to pass the matter over as a thing of no great moment. There is no Catholic who does not regard this movement with, we were going to say, *dismay*—but we shall substitute for the word *indignation and shame*.”

Similar efforts to convert Romanists are being made now in various parts of Britain. The Edinburgh Mission is growingly successful. In Glasgow one Mission is about to be started by the Free Church, and another by the Reformed Presbyterians. A similar Mission is about to be commenced in Greenock. For the Liverpool Scripture Reader's Society £1000 have already been collected. The clergy of Manchester have organized a series of appropriate sermons on Popery, to be delivered in three districts of that great city, and to which they affectionately invite the attention of Romanists. A Mission is about to be started at Birmingham, and a most important movement has begun in London. A series of weekly discussions has been commenced in the worst part of St. Giles's. The Rev. S. Minton of Liverpool conducted the first meeting on “Papal Infallibility.” Any Papist present was allowed to speak for ten minutes at a time in reply, and the conductor of the meeting answered during a similar time. The first meeting continued for two hours and a half, with the most perfect order, and an evident impression was made. It is proposed to have a weekly lecture there on Popery, and on the following Thursday to make that lecture the subject of discussion. We are confident that great good may be expected from this, not only as a scriptural plan, but as one eminently fitted for rousing the dormant minds of Papists, and forcing them to think. If they begin to think and to study the Scriptures, the triumph of Protestantism has begun. Of course such discussions require to be conducted with perfect order, and in a kind, Christian, and prayerful spirit; but these points being secured, we anticipate nothing but good from them both to Protestants and Papists. And the great matter, after all, is to rescue the souls of men out of the clutches of the Roman wolf. We shall continue to watch with special interest the progress of such scripturally aggressive operations.

GLASGOW.—A course of four lectures has just been delivered by the Rev. Dr. Wm. Anderson, on “*Popish Penance*, or, the Doctrine of Justification by Faith, opposed to the Decrees and Canons of the Council of Trent,” under the auspices of the Glasgow Young Men's Christian Association, in the City Hall, and they have been highly successful. The subject was treated in the lecture in masterly and peculiar style; and the lectures must have produced a mighty effect upon the thousands who listened night after night, for upwards of two hours. The attendance was very large on the first evening, and it increased every evening.

POPISH PLOTS AGAINST BRITAIN.

"What! shall these Italian knaves
 Dream again to make us slaves,
 From our cradles to our graves,
 Down with foreign priestcraft!"

PRIEST SPENCER is still plying his trade. His pretence is that he will re-
 engulf England in the dead sea of Rome by means of prayer; but we know
 that that is only a blind. He speaks of the prayers of children; but if sedi-
 tious Rome has ever the opportunity, she will not hesitate to employ the
 swords of men. The following is from the *Catholic Standard*, December 6:—

"The *Univers* says:—Father Ignatius is still in Rome, and does not forget his brethren
 who remain in the bonds of heresy. He prays and exhorts every one to pray for the con-
 version of his dear country. He especially claims the assistance of the prayers of the
 little ones, knowing well that innocence is all-powerful before God. How many schools
 has he not visited, and how many 'Our Fathers,' and 'Ave Marias' has he not caused
 there to be said for the return to unity of the Isle of Saints, now become the stronghold
 of all the enemies of the Church and of society! Anglican ministers will no doubt laugh
 at the feebleness of such means, and consider them as wholly powerless. Let them play
 upon our simplicity, and employ other means; but as for us, let us place our hope in the
 name of the Lord. Let us unite our prayers and supplications to those of Father Ignatius
 and all the Catholic missionaries of Great Britain. Let us join that effective Confrater-
 nity of Prayer lately established by the Bishop of Luçon for the conversion of our erring
 brethren. Let us make little children pray. Our prayers will one day cause the throne
 of the Prince of Darkness to crumble, and we shall have saved the souls of our brethren."

Compare this with the following from the same paper, December 13:—

"For ourselves, we wish well to France. To that noble country we look for the main-
 tenance of Catholic rights in foreign countries, and for the extension of Catholic principles and
 the propagation of Catholic tenets all over the globe. We do not hide our political predilec-
 tions. If it rested with us, monarchy would be restored there this day—and that too
 upon the ancient foundations."

There is something more indicated here than "children's prayers."

TOLERATIO INTOLERABILIS: or the
 Free Development of the Romish
 System proved to be Inconsistent
 with the Welfare and Safety of the
 State. By the Rev. Henry T. J.
 Bagge, B.A. Seeleys; Fleet Street.

A VERY able treatise on the essen-
 tial intolerance of the Church of Rome,
 and the danger arising thence to all
 nations in which it prevails.

MEMORIALS OF ENGLISH MARTYRS
 who suffered during the period of
 Popish Persecution. By the Rev.
 J. H. Townsend, M.A., Rector of
 East Down, Devon. Binns and
 Goodwin, Bath.

Most useful reminiscences for the
 present day, and written in a fine
 devotional spirit.

POPERY AND PUSEYISM ILLUSTRATED:
 A series of Essays by John Camp-
 bell, D.D. London: John Snow.

A MASTERLY series of essays by
 one who thoroughly understands his
 subject. We are glad that a more
 copious treatise on Popery is pro-
 mised by the same author.

FACTS AND FICTIONS; Three Letters
 to Newman.—**SPEAKING LIES IN
 HYPOCRISY.—RENEWED CHALLENGE
 TO DR. CAHILL, &c.** By the Rev.
 Samuel Minton, M.A., Incumbent
 of St. Silas's, Liverpool. Newling:
 Liverpool. Seeleys: London.

MR. MINTON's treatises are all ad-
 mirable, and we cordially recommend
 them to general circulation.

THE BULWARK,

OR

REFORMATION JOURNAL.

PROTESTANT ORGANIZATION OF GREAT BRITAIN.

As the myrmidons of Popery advance, so must Protestantism step forward to oppose them. Already, as it were, the skirmishers of the antagonist principles of delusion and of truth have come into collision. Outposts have been carried and occupied by Protestant Bible-truth in Ireland, Sardinia, and Piedmont. On the other side, French despotism is for a time the willing tool of the Pope, and it may be that both will be entangled in a common ruin. Hopeless of guarding Rome, Rome itself advances upon Britain. Spies of the enemy have long lurked amongst us. Traitors have left our camp, only to be more restless under the self-imposed bonds of Popery; and at last a standard of bold defiance is upraised by the Jesuits in our island—the very fortress of Protestant liberty. But, in adopting this warlike imagery, we must ever be careful to maintain a righteous warfare—to contend with principles, not with men—to denounce Popery, and not Papists. The soldier who fights for pique or individual vengeance, or exasperated by personal hate, is not less a murderer than if he slew a fellow-citizen in time of peace. Boldness, plain speaking, and vigorous action, are quite consistent with the mildest love and most merciful pity. Indeed, the spiritually-minded Christian will necessarily be the determined opponent of Popery, seeing how deeply concerned he is that no man should impose earthly chains upon his conscience, or thrust in obstacles to interrupt his peaceful communion with God. As the meeting of Parliament approaches, the organization of Protestantism is extended, and very great activity is manifest in a large number of towns, where thoroughly energetic Christians are co-operating with encouraging success.

Our readers will no doubt be rejoiced to perceive, by the subjoined list, that the United Kingdom is systematically and spontaneously exhibiting an energetic combination of Protestant zeal. The following are the towns where Protestants of all denominations have lately united against Popery. In one case, we believe that of Bath, the committee directs its chief attention to the Tractarian heresy; but nearly all the other associations are termed "Protestant Alliances;" and, in mentioning them, it must be distinctly understood that we are not at present referring to the extensive machinery of the Protestant Association, Reformation Society, or other societies, formed some years ago, and which perhaps still possess considerable vitality. The gentlemen whose names are placed opposite those of the towns, are the secretaries of the respective committees; and we earnestly recommend our readers at once to

put themselves into communication with the secretary of that Alliance which is nearest to their locality :—

City or Town.	Name of Secretary.	City or Town.	Name of Secretary.
1 Bath, . . .	Captain Giberne.	23 Liverpool, .	G. Webster, Esq.
2 Birmingham, .	Julius Partridge, Esq.	24 London, . .	J. MacGregor, Esq.
3 Brighton, . .	C. Ely, Esq.	25 London, East,	Rev. R. Thomas.
4 Bristol, . . .	E. Upfold, Esq.	26 Manchester, .	C. E. Cawley, Esq.
5 Beverley, . .		27 Newcastle- upon-Tyne, }	R. Walters, Esq.
6 Cheltenham, .	Rev. W. Hodgson.	28 Northampton,	Rev. J. Hutton.
7 Clerkenwell, .	W. C. Steel, Esq.	29 Norwich, . .	Rev. J. W. Cobb.
8 Derby, . . .	Rev. R. Machlin.	30 Oxford, . . .	Alderman Thorpe.
9 Devonport, .	Rev. R. Gardiner.	31 Plymouth, . .	Rev. G. Bellamy.
10 Devizes, . .	Rev. J. B. Skipper.	32 Reading, . .	Josh. Darvall, Esq.
11 Edinburgh, .	G. Lyon, Esq.	33 Ryde, Isle of Wight, }	Rev. W. Mercer.
12 Exeter, . . .		34 Shrewsbury, .	Rev. E. Hill.
13 Glasgow, . .	W. Guthrie, Esq.	35 Stroud, . . .	F. Roberts, Esq.
14 Gloucester, .	C. Turner, Esq.	36 Stafford, . .	T. F. Kimsey, Esq.
15 Guernsey, . .	Rev. J. Lakes.	37 Sunderland, .	
16 Hereford, . .	J. Robinson, Esq.	38 Torquay, . .	Rev. E. B. Elliott.
17 St. Helens, .	W. H. Balmain, Esq.	39 Warwick, . .	
18 Hull,	Rev. J. Vasey.	40 Wolverhampton,	Rev. Dr. Bryson.
19 Jersey, . . .		41 Worcester, . .	W. B. Tymba, Esq.
20 Kent,	Rev. Dr. Carlisle.	42 York,	W. Husband, Esq.
21 Leeds, . . .			
22 Leicester, . .	Rev. J. Wing.		

To shew that this array is not a mere counterpart of the bombastic prospectus issued by the "Catholic (Popish) Defence Association," we append a circular containing in a few short words the announcements of most important results already flowing from the various Protestant Alliances; and in our next Number we shall return more fully to this inspiring part of the subject :—

" PROTESTANT ALLIANCE.—MAYNOOTH.

" Public meetings upon this subject have been held lately in London, Edinburgh, Glasgow, York, Newcastle, Guernsey, Stirling, Leamington, East London.

" Similar Meetings will be held during the ensuing three weeks in Manchester, Dublin, Liverpool, Birmingham, York, Norwich, Wolverhampton, Stafford, St. Helens, Bristol, Hull, Reading, Leicester, Ryde, Derby.

" Arrangements are also in progress for holding Meetings of the same description in Jersey, Devonport, Stroud, Clerkenwell, Plymouth, Gravesend, Exeter, Torquay; and in various other localities."

" JOHN MACGREGOR, Hon. Secretary. .
" HENRY J. DAY, Secretary.

" 9, SERJEANT'S INN, FLEET STREET,
" January 17, 1851."

PUBLIC EVENTS—DISTRICT MOVEMENTS.

THE most startling public event since our last publication, is the dismissal of Lord Palmerston from office. It is probable that this is connected with Jesuit intrigue, both because of the loud rejoicings of the Jesuit press both here and on the Continent, and because it has immediately been followed by the dismissal of three Protestant missionaries from Hungary by the Austrian Government. This is probably only the beginning of more stringent measures for the repression of Protestant liberty abroad, now that the eagle eye and strong arm of the late Foreign Secretary are thrust aside. It is also striking, that Lady Granville, wife of Lord Palmerston's successor, is understood to be a devoted Romanist—an ominous circumstance, so long as such an engine as the confessional exists, and so long as we remember the mischiefs which Popery entailed upon this country of old through the instrumentality of Popish queens. Our beloved

Protestant Queen is not despotic like some of her predecessors. But foreign secretaries especially, in consequence of the secrecy of diplomatic intercourse, are nearly possessed of all the power of England in regard to continental affairs, and Popery knows this well. With Lord Granville in the Foreign Office, and Sir James Graham, from whom we seem to have made a narrow escape, in the Home Office, the Protestants of England would have had little reason to triumph—Sir James Graham who, in violation of the hospitality of Britain, opened the letters of poor exiles in behalf of the Continental despots, and set himself forth in the last session of Parliament as the great defender of Popish Aggression. The opening of Parliament will be a period of great interest, and surely it is a paramount duty on the part of all Protestants to pray that our statesmen may be guided aright by Him “who has the hearts of all men in his hands, and as the rivers of water turneth them whithersoever He will.”

Some important district movements have taken place in addition to those referred to in other articles. We begin with the “Islington Protestant Institute,” a most valuable and energetic association. What a blessing to England were similar societies established in every district in which Popery is attempting to gain a footing! Their object is to enlighten the neighbourhood thoroughly in regard to Popery, and resist its systematic attempts at aggression, and they are doing so with encouraging success. They have just published a very powerful and instructive tract, entitled *The Kidnappers of Islington Unmasked*, in which the proceedings and doctrines of Priest Oakeley, lately a minister of the Church of England, are thoroughly exposed. The tract is published for the Institute, by J. H. Jackson, Islington Green, and we cordially recommend it to general perusal; for the plans and pretences of Jesuits at Islington are precisely their plans and pretences over the entire kingdom, and “forewarned, forearmed.”

At Rugby a controversy has arisen. Rugby, as our readers are aware, is a great railway centre; and as there are generally at such centres a considerable number of Irish labourers, Popery, as usual, has attempted to fasten upon it, and to make it appear as a great scene of conversion. In a published report of a lecture by Mr Wilberforce, at Kilrush, in Ireland, it was stated in regard to Rugby, that “within the last twelve months, 300 people embraced the Catholic (Popish) faith.” The Rev. Thomas Page at once proceeded most properly to expose the utter groundlessness of this statement; and Mr. Wilberforce comes forward with the following unsatisfactory disavowal of the printed lecture,—

“It was sent me by post, also, and I wrote to a friend at Kilrush, to say how much I regretted its publication, because (being only written down from memory, after I left Kilrush, and never corrected by me) it not only omits what I did say, but contains very many things which I did not think of saying.”

Mr. Page has since exposed very happily the truly Popish style of this explanation, inasmuch as Mr. Wilberforce does not mention what *he actually did say about Rugby*, and very likely, if the truth were known, his correction of the report would not affect its substance. This we know from much experience of Popish controversialists; but, meantime, the misstatement in regard to Rugby, by whomsoever made, is put down, and Protestants are taught the important lesson of watching and exposing at once the vapouring assertions of the enemy.

A “Pastoral Address,” on the subject of Popery, has been issued by the Established Church of Scotland, to be read, we presume, from all the pulpits. It would be most important were a similar address read from every Protestant

pulpit in the United Kingdom. Public curiosity has been aroused to some extent, and every available means should be used for enlightening the people, and impressing them with right views of duty.

The ministers of the Established Church in Edinburgh have also commenced a series of Lectures on Popery in St George's Church, of which an excellent programme has been published. Other similar lectures are being arranged by the "Reformation Society." Dr. Gilly of Norham has just delivered two excellent lectures there also, on the Waldenses, and we understand that upwards of £1600 has already been raised in Scotland for the Church in Turin.

A great excitement has been produced at Dumfries. The Papists there, who are rather numerous, brought a Mr. Larkin from Newcastle, to deliver a lecture, in reply to Father Gavazzi. The lecture consisted chiefly of abuse and misrepresentation; and at the close of it, the Rev. W. B. Clark offered to reply, but with the characteristic love of fair play, by which Popery is ever distinguished, was positively prevented from opening his mouth. A great excitement resulted. Dr. Sleigh went down—a number of crowded meetings were held—the first presided over by Lord Drumlanrig, whose speech on the occasion was most excellent; and thus the Popish effort to turn the tide has resulted in swelling it to a great degree.

A meeting has been held at Stirling, in which all denominations have joined, to petition against the Maynooth Grant; and at Irvine, a thorough business-like Protestant Association has been formed, and is at work.

THE NUNNERY MOVEMENT.—THE MONTHLY REPORT.

TO THE EDITOR OF THE BULWARK.

DEAR SIR,—I am happy to be able to report satisfactory progress in the scheme of petitioning for the inspection of nunneries. One or two places mentioned in the *Bulwark* of last month as doing so have failed, but a good many others are added. Especially we hope that Rothesay, long undecided, has resolved to aid in the work. Hamilton ought to have been mentioned as among the earliest engaged. From Aberdeen a memorial to the Queen was sent in August last; and petitions to Parliament will probably be transmitted now. Perhaps the most touching proof of interest in the cause, is that displayed by the poor inhabitants of Islay. The sympathy of that remote island I should never have attempted to awaken. But it is not requisite at present to mention all the places where a movement is made.

May I, through your pages, request from each place petitioning, a notification of its doing so, with a statement whether memorials to the Queen or petitions to Parliament, or both, have been determined upon; and also what members of the legislature have been selected to present them. Our friends will not grudge this trouble to enable us to report this matter correctly. I would also suggest, that where committees of ladies have been formed for this purpose, they should not be dissolved as soon as this immediate business is concluded. Some future steps may be requisite before the end at which they aim is gained; and they may be very usefully engaged in disseminating among the poor, and in their own family, information on the subject of Popery in general. They might find it interesting to meet occasionally to report the progress of their endeavours. British females may do much within their own sphere in aid of the Protestant cause.

In the model form of address to her Majesty, contained in the *Bulwark* of December, the expression occurs, "We humbly *petition* your Majesty." This is in consequence of an error in transcribing. It ought to have been *beseech*—to approach the Queen by *petition* being informal. Her Majesty is addressed, or memorialized; Parliament is petitioned. It is strongly recommended that from each town should be transmitted an address to the Queen, and petitions to both branches of the legislature. When the whole three are ready for signature at the same time, very little more trouble and expense are incurred than are requisite for one document.

Although petitions are preparing in various parts of England, yet Scotland is decidedly taking the lead in this matter. The secretaries of many of the English Protestant Associations, however, have communicated with the promoters of the scheme in Scotland, and it is hoped that the result will be a considerable English movement. This is not a *political* matter, in which it is unbecoming for ladies to interfere, but an affair of morality, religion, and humanity; and one specially affecting the feelings and the safety of English-women.

In the preparation of the petitions for *our* little town, we have been surprised to find in the poorer classes so strong an interest in the movement. Many who cannot write are most anxious to append their marks. This we have discouraged, as the real intelligence of such persons may be doubted in high quarters. Some of the *Irish* have signed.—I am, very truly yours,

THE SECRETARY.

The following suggestions in regard to the practical shape which this movement should take, are contained in a letter to the *Christian Times*, January 16, 1852, by the Rev. John Jordan of Eustone :—

"*And, first, of religious houses.* They ought to be subject to regular periodical visitation by officers, who should have authority to see each individual, *alone* and *privately*, and make the offer of *instant removal* if desired; so that, if an inmate wished to quit, the departure should take place immediately, without consultation with, or risk of influence by, any of the inmates. In the case of males there could be no difficulty in such officer seeing each alone and privately; and should any objection be raised in the case of females, there exists already in our legal institutions a powerful precedent for it. Our courts of law appoint officers for taking the acknowledgments of married women, and these officers are authorized to see them apart from, and beyond the influence of, their husbands, that they may act perfectly free and independent of them. Now, if the law acts thus in regard to the marriage contract, which in other respects it makes so much of, as by it to cover and screen many of the delinquencies of the wife, why may not similar officers take these married virgins—the spouses of the Church, as they are termed—apart from their spiritual guides, and receive from them their acknowledgments as to whether they desire to continue in their state or not? The cases are so strictly analogous that the one furnishes a proper precedent and just warrant for the other.

"*Then, again, of the property of the secluded.* Persons who so separate themselves from their kind, and forbear to take part in the common duties of life and of citizenship, rendering themselves, in the midst of the commonwealth, *incapables*, rightly deserve to be treated as *incapables*, and should *ipso facto* be dealt with as such, passing at once, so far as their property is concerned, into the hands of the Chancellor. They should thenceforth be held incompetent to manage or dispose of their possessions. A life-interest only should be permitted them in these, and the principal should be preserved for the benefit of their relatives. Such persons would be wards in Chancery so long as they continued in their profession, but might return to life, its duties, privileges, and enjoyments, whenever they pleased. For such treatment the Court of Chancery furnishes abundant precedents. Should ever collusion be attempted, and the endeavour made to get rid of property and appropriate it to fanatical uses before retiring to a religious house, the Court of Bankruptcy could no doubt furnish precedents for pursuing and recovering what had been thus alienated, and bringing it back again to the relatives."

POPISH IDOLATRY.

A SCENE IN FLORENCE.



Adoration of St. Anthony.

BEING lodged in Florence, near a church which is dedicated to "all the saints," the opportunity was frequently afforded us of seeing the religious processions which take place on the festivals of the Romish Antichrist. The public exhibition was generally conducted in the following manner:—After the advance-guard of a few ecclesiastics, amongst whom was a bell-ringer, the host was carried under a canopy held over it by priests. As it passed along the streets the people were expected to kneel down, or at least to uncover, the carriages and horses to stand still, and the shopkeepers to perform obeisance at their doors. The host was followed by various orders of clergy in their surplices, and monks in their costumes, with flags and banners, and occasionally chanting a hymn. The number of attendants depended upon the repute of the particular saint. The monkish costume consists of a long gown of sackcloth, fastened round the waist with a knotted cord; sandals are on the bare feet; and the head is shaved in different styles, according to the order. Then came an image of the patron saint, borne aloft on a wooden frame, and followed by a group of ecclesiastics. The procession was closed with two rows of boys in surplices, and laymen bearing lighted candles, with a number of ragged urchins who tried to catch the wax which was constantly dropping.

Some of these festive processions were meagre, others were large; for the saints have different degrees of honour paid to them. On one occasion, perceiving a larger concourse than usual, I followed the multitude into the church, especially as our landlord was amongst the candle-bearers, wearing the semblance of most edifying sanctity. This gentleman was the descendant of a noble family, whose palace he inherited; but having squandered his substance in gaming and profligacy, he was glad to let out the lower part of his mansion to foreigners, whilst he and his family occupied the uppermost story, which they reached by a side entrance made for servants. On days of the *corsi*, or

public processions of carriages, the old family vehicle was brought out of a storeroom, horses and a livery servant were hired for the day, and the poverty-stricken nobles shone forth in hired dresses or costumes. On this occasion, I suppose, the signor was doing penance or making atonement for some of his sins, by meekly following in St. Anthony's train. This father of hermits and of idle monks is avowedly in high repute amongst these sanctimonious beggars.

It was difficult to find a way through the legs of the people, who were kneeling or prostrating themselves all over the church-floor, until I gained a quiet place, where I might not be much exposed to observation. The priests were chanting a litany, and ever and anon the huge image (in a sitting posture) was elevated, when the people shouted in choral response, "O Anthony, save us! O Anthony, hear us!" Afterwards, when the host was presented to the assembly, being exhibited in a box from the altar, they bowed their heads to the ground and worshipped the wafer which the priests had transubstantiated into the Lord of hosts. I could not help wondering how the worship of this image and the consecrated wafer differed from the worship which the ancient Romans had paid to their idols: and I am not sure but the advantage was in favour of the heathens, as most of their heroes were more respectable, and their priests more reputable than those of present times. Finding that some of the devotees beside me were getting very uneasy because I did not kneel and bow as they did, I thought it prudent to retire, lest I should be mobbed, as some Englishmen have been.

Is not this idolatry? How could St. Anthony, supposing him to be sainted in paradise, (which needs proof,) hear these people pray to him? As a creature he could only be in one place at one time, and only have one pair of ears. Yet he is expected to be in paradise, and in a thousand places where prayer is made to him, which is ascribing to him the attribute of omnipresence, and making him equal to God. If not, then supposing him to visit the earth on certain occasions, only one congregation could have his attention at one time, and all the rest are losing their labours! A singular lottery of prayer! But they love lotteries in Italy, and the Pope patronizes them. Here, however, there is only one prize for an infinite number of blanks, and that prize is hypothetical. In the invocation of saints, Romanists must choose between this lottery and the horrid sin of blasphemy. The ancients acted more discreetly in fastening their petitions to the knees of their images, that when the god happened to come that way he might see their request. The Baal worship of old was less sinful than that of modern Romanists, who believe (as many do) that a virgin or saint can hear them at any time, which is, we repeat it, making them equal with God.

A friend observed to me that these devotees forgot that they were breaking the second Commandment. But, alas! not one of them, excepting the priests, knew that there was a second Commandment, which declares, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God." A short time afterwards I picked up a catechism from the table of an inn, compiled by the Archbishop of Chambery. Upon turning to the Decalogue, I found, indeed, ten Commandments; but the second, as contained in the Scriptures, was wholly omitted, and the tenth was divided into two, to make up the number to ten. The fourth also was strangely curtailed and metamorphosed. Thus "making void the Word of God" agrees with the impudent preaching of a priest, as heard by a gentle-

man who was my informant. The priest was inculcating the virtue of praying to saints and angels, and in order to establish its authority from the Bible he quoted from Revelations xxii. 8, where St. John says, "I fell down to worship before the feet of the angel." Here the ghostly father stopped the quotation, not venturing upon the next lines, which declare, "Then saith he unto me, See thou do it not—worship God:" but he harangued his audience upon the blessed example thus set them by the holy Apostle!

TRADITION.

In a former article on the subject of the Rule of Faith, we shewed that, according to the rules of sound logic, Protestants are entitled to insist, that the discussion of the subjects controverted between them and Papists, shall start from, and be based on, the certain truth of all that is contained in the written word according to the Protestant canon. The truth of all that is contained in the Bible is a common principle, which Papists and Protestants admit. There is no other common principle in which both parties agree, and therefore all fair and honest discussion between them must start from that point, and be referred to that standard. If a Papist, in discussion with a Protestant, attempts to go farther back than this point, by calling upon his opponent to prove the Divine authority of the Bible, this is an act of unworthy cavilling and dishonest evasion. If he stops short of this point, by starting from tradition or the authority of the Church, as if it were conceded that these were entitled to deference and submission, this is palpably an unwarrantable begging of the question.

Another preliminary consideration may be mentioned. Where the common standard of appeal is a written document, it is to be presumed that both parties are entitled to investigate its meaning, in the honest and diligent exercise of their faculties, and in the fair use of all appropriate means, naturally fitted as means, to attain the end. This is the natural, obvious course of procedure, which all rational men will regard themselves as not only entitled but bound to pursue, *at least until* it be proved to their satisfaction, that some competent authority has forbidden them to adopt this mode of ascertaining the meaning of the document, and has authoritatively prescribed to them the sense in which they are to understand its statements. When all this has been proved, of course they must renounce the exercise of their own understandings, and submit. But they should have evidence of all this from the Bible before they renounce their rights and privileges as rational beings; and, in the meantime, they must of necessity judge for themselves of the sufficiency of the Scriptural evidence adduced.

Protestants have but one rule of faith, or standard of appeal,—one only source from which they believe that the will of God in matters of salvation can be certainly learned, viz., the written word. Dens (tom. ii. p. 93) assures us that the Church of Rome is far better furnished in this respect, having no fewer than five rules of faith. Two of these rules, he tells us, are inanimate, or dead, viz., the Sacred Scripture and Divine Tradition. The other three are living, viz., the Church, a General Council, and the supreme Pontiff. Agreeing with Papists about the Bible as a rule of faith, we have to advert at present to the second of the two dead rules, viz., Tradition. The doctrine of the Church of Rome upon this subject is this, that many things were taught by

Christ and his Apostles which were not committed to writing at the time, and are not contained in the Bible,—that some of these inspired teachings have been handed down correctly by oral tradition in the Church, and that when she produces them, we are bound to receive them as authoritative. Now, the Romanists must prove this position. We have merely to shew that the proof they adduce is insufficient. They profess to prove the necessity and existence of divine and authoritative unwritten traditions from the written word, and any evidence they adduce from that source, Protestants are bound to consider.

The Scriptural evidence which Romanists adduce for tradition, consists of certain passages from Paul's Epistles, which are thus translated in the original Douay version :—"Therefore, brethren, stand, and hold the traditions which you have learned, whether it be by word or by our epistle."—2 Thess. ii. 16. "Withdraw yourselves from every brother walking inordinately, and not according to the tradition which they have received of us."—2 Thess. iii. 6. "Have thou a form of sound words, which thou hast learned of me."—2 Tim. i. 13. We have no material objection to make to the Romish translation of these passages ; but we contend that they are quite inadequate to prove the doctrine in support of which they are brought forward. They prove, that the Apostles communicated instruction to the Churches orally as well as in writing, and that the Churches were bound to receive and to hold fast all the instruction which the Apostles communicated to them, in the one way as well as in the other. They prove this, but they prove nothing more than this. No Protestant disputes this, and no Romanist can shew that the proof of this advances us a single step towards establishing the doctrine of the Church of Rome upon the subject of tradition. All that the Apostles delivered as matter of public instruction to the Churches, we are ready implicitly to receive, if we can only discover it, whether it was delivered by them in writing or by word of mouth. All we want is, satisfactory evidence that it proceeded from an Apostle. Give us this, and we are satisfied. Timothy and the Thessalonians had the evidence of their senses as to what the Apostle had said to them, and of course were bound to hold it fast. Let the Church of Rome, *or let any one*, produce any doctrine not contained in Scripture, which the Apostles delivered orally, as matter of public instruction to the Churches, and let them bring forward satisfactory evidence that they did so deliver it,—let them do this, and then we will immediately receive *that* tradition as based upon divine authority. We can prove that the Gospels and Epistles were written for our instruction, under the guidance of the Holy Spirit, and therefore we receive them as infallibly true ; and we are quite willing to receive any other doctrines and precepts which can be traced to inspired men, by evidence that is equally satisfactory. But no evidence that could stand examination, has ever been brought forward to prove that any doctrine, or precept, not contained in Scripture, was delivered orally by the Apostles to the Churches.

Such is the Scriptural evidence which the Papists adduce in proof of the doctrine of Tradition. Nothing can be clearer, if men are to be allowed to exercise their faculties as rational beings, than that it is altogether insufficient for this purpose ; and yet it is constantly adduced by Romish writers as proving, that we are bound to receive, as coming from the Apostles, all the monstrous additions which the Church of Rome has made to the Christianity of the New Testament.

The only way in which the Scriptures *could* give any countenance to the Romish doctrine of tradition, would be first, by telling us, that God intended to con-

vey his will to us, authoritatively and authentically, by oral traditions as well as by written documents ; and second, by informing us where these oral traditions were to be found, and by referring us to the Church of Rome as the only depository of them. This would establish the Romish doctrine of tradition ; but nothing short of this would be sufficient. There is not the slightest hint in Scripture that anything taught by Christ and his Apostles, though of course binding upon all to whom it was made known, was to be handed down to subsequent generations by oral tradition. The resemblance between the traditions of the Pharisees and the Papists, and our Saviour's condemnation of the former as making void the word of God, are well fitted to make us regard all alleged Divine traditions with extreme suspicion, and to scrutinize very rigidly the evidence upon which they profess to be based. Even if we had plain intimations in Scripture that God's will was to be conveyed to subsequent generations, orally as well as in writing, this would not supersede the careful examination of the evidence by which any pretended traditions might be traced to the Apostles, unless we had been expressly referred to the Church of Rome, or to some other specific source, for the authentic knowledge of them. But the unquestionable absence, both of such a general intimation, and of such a specific reference, of itself entitles us to maintain that the Popish doctrine of Tradition, not only is not countenanced by Scripture, but is condemned by it.

A distinction ought to be made between the truth of the general Romish doctrine, on the subject of unwritten or oral tradition, and the sufficiency of the evidence of the alleged apostolical origin of the particular traditions which the Church of Rome would impose upon us. The general doctrine of tradition can be established only by the authority of the written word. But even if we found there good ground to expect that there would be *some* doctrines and precepts of Christ and his Apostles handed down to us by tradition, we would still be entitled, and bound, to demand satisfactory evidence of the apostolic origin of each particular tradition. And we ought to be all the more rigid in demanding satisfactory evidence, and in scrutinizing it if produced, when we find that the written word, to say the very least, does not furnish the shadow of an intimation that we may expect communications of God's will through that channel.

The easiest and shortest way of establishing the apostolic origin of particular pretended traditions, would be to prove from Scripture the infallibility of the Church of Rome, and then require us, upon this ground, to receive as apostolic traditions, whatever she chose to represent in that light. This is the course she adopts with her own subjects. But it will not do with opponents at this stage of the argument. The alleged infallibility of the Church of Rome is a distinct question, to be considered in its proper place, and to be decided upon its own merits. At the present stage of the argument, Papists have no right to assume it, or to expect that we should concede it. The alleged apostolic origin of any particular tradition is a matter of fact, and must be established by appropriate proof, according to the ordinary rules of evidence, applicable to a fact of such a kind. The evidence, which alone could rationally and satisfactorily prove, that any particular alleged tradition proceeded from the Apostles, must be the same in kind as that by which it is proved, that the Gospels and Epistles proceeded from them. Any evidence that Romanists have ever brought forward to prove the apostolic origin of any particular tradition, has been immeasurably inferior in strength to that by which we prove the apostolic origin of the books of the New Testament, and is attended with vastly greater difficulties. This, of itself, is a very strong

presumption, that tradition is not a rule of faith,—that God did not intend to convey to us his will through this channel, and does not expect us to seek it in this quarter.

Protestants and Papists agree in believing that the apostolic origin of the books of the New Testament can be established by satisfactory evidence against all gainsayers. We have no objection to Papists taking up any of the facts or arguments, any of the modes or materials of proof, by which we establish against infidels the apostolic origin of the books of the New Testament, and employing them as evidence of the apostolic origin of their pretended traditions. But we assert, and undertake to prove, that no evidence, approaching to anything like a proof, has ever been produced, that *any one* of the pretended traditions which the Church of Rome would impose upon us as authoritative, can be traced to the Apostles.

Tradition is an old device of Satan for corrupting the Word of God. It was largely employed for this purpose by the Pharisees of our Saviour's days; and it is used abundantly in the same way, and with the very same result, in the Apostate Church of Rome.

PROTESTANT MISSIONS IN BELFAST AND GLASGOW.

BEING lately in Belfast, we were delighted to find that the Rev. Theophilus Campbell of Trinity Church had fairly commenced a Mission to Papists, similar to those of Edinburgh and Dublin. For some time before he had preached sermons on the Romish controversy, and at length he determined to invite the Papists to come and state their objections. They at once came in great numbers, and the writer of this had the privilege of being present on the fifth Tuesday evening of the meetings. When, along with several friends, he approached the large schoolroom in which the discussions are held, he found that it was densely crowded, and but for the kindness of Mr. Campbell, who arrived at the same time, and admitted him and a friend, he would have been excluded. The faces, dress, and manners of the eager crowd, made it plain that the mass of them were unmistakably Papists. Mr. Campbell began by prayer and a brief but most appropriate exposition of a passage of Scripture; after which, the conversation of the previous night was resumed, on the passage in John—"Unless ye eat the flesh, and drink the blood, of the Son of man, ye have no life in you," &c. A Popish workman rose and spoke with great fluency, endeavouring to establish the literal meaning of the passage, keeping out of sight the fact that immediately afterwards our blessed Lord explains his statement, when He says, "It is the Spirit that quickeneth, the flesh profiteth nothing;" and further, that if the passage has anything to do with the Lord's Supper, both parts of the statement must be literally interpreted, and then Rome stands self-condemned, inasmuch as she prohibits the people from using the cup or "drinking the blood" of the Son of man, and therefore from obtaining life. Mr. Campbell replied with great temper, gentleness, and intelligence, and the people listened with the most eager interest. We cannot doubt that such meetings will be productive of the best results, and we most cordially bid Mr. Campbell "God speed." We rejoice, also, to observe, by a letter from Dr. Edgar, that a similar Mission will probably be established by the Presbyterians of Belfast. We are convinced that missions to Papists in our large towns are now all-important, they are evidently blessed by God, and

dreaded by Romanists. All who are engaged in them deserve the zealous and prayerful support of true Christians.

The Rev. Mr. Gault and Mr. Keegan, a convert from Popery, have just commenced a Mission in Glasgow. It is an arduous but most promising field; and we are sure they will carry with them the sympathy and prayers of thousands of zealous Protestants in the commercial capital of Scotland.

The Annual Report of the Edinburgh Irish Mission and Protestant Institute has just been published, and contains a detailed account of the mode in which the various operations are conducted, and of the expense of the Mission. This is a most interesting and instructive document to all engaged or interested in an effort for the conversion of Papists, and will well repay attentive perusal. A copy of it will be sent by post to any part of the country on six postage stamps being forwarded to the Rev. P. M'Menamy, Edinburgh.

INTERESTING CASE OF PRIESTLY CONVERSION.

POPERY consists of too many falsehoods to permit of their being always well fitted together. A system of truth is consistent in its most minute details, but fiction must be invented with consummate art, or it will be found often at variance with itself; and striving to satisfy close scrutiny upon one point, it will surely be betrayed into some glaring contradiction on another.

Some time ago, in the west of Ireland, a Romish priest had to ride across an estuary of the sea, and in doing so had his clothes saturated with salt water. Arriving afterwards at an inn, it occurred to him that the water might possibly have injured the consecrated "wafer" which he carried in his pocket, so he carefully opened his "pyx," and discovered to his dismay that the sacred wafer had been reduced into a shapeless mass of moistened dough.

He was a man of tender conscience, and was greatly agitated by the thought that a mortal sin had been committed, and the "body and blood of God" destroyed. With trembling hands he turned to the books of his Church to learn the weight of his offence, and the penance to be imposed for the commission of it. Behold the crafty fathers had long ago made provision for such a case! They had decided for him that "the wafer ceases to be the body and blood whenever it is so injured that *corruption has set in*."

The priest's worst fears were for a moment calmed. Mother Church had anticipated his awkward position. But his perplexity was redoubled when he looked again upon the doubtful piece of incarnate divinity still in his hand. "How shall I know," said he, "whether *corruption has set in* or not? How shall I know whether this wafer is indeed the flesh of my Creator or a lump of wheaten flour?" and as he paused, looking into the fire before him in the coffee-room, he asked, "Can it be possible that God's presence in this bread depends on such uncertainties, and that my soul hangs in peril on such a doubt? Pshaw!" he said, and pitching the box and wafer into the fire, "From henceforth I disbelieve it all." That priest is now the active Protestant clergyman at Ballycourcee, and our informant had this story from his own lips. It may be added, that simultaneously with his coming to this resolution, he received an offer of promotion from the Popish bishop.

The foregoing is one of those instances in which the web is so finely spun as to become entangled, and the plot so intricate as to defeat itself. Great ingenuity must be employed by the Romanists, who are continually adding to their creed, to prevent palpable contradictions from being foisted upon the people who are bold enough to say that they put faith in all the Church has

said *in all times and in all places*. For the creeds imposed by Rome in different ages are not more difficult to be believed together, than are the tenets formally received by her in various localities impossible to be reconciled. We hope to call attention to some of these local contradictions and epochal variances. But one of them occurring to us at present may be mentioned.

Dr. Cullen lately published in Ireland, as the undoubted doctrine of the Romish Church, that the Virgin Mary's body had been translated at her death to eternal glory in heaven. Now, we remember a short time ago having visited her tomb near Jerusalem, a sepulchre held in especial veneration by the Popish monks of Palestine, because of their firm belief that "the body of the Queen of Heaven is still there uncorrupted." We wonder if "the fathers" have made provision for such a contradiction as this on the part of "the sons."

POPISH PERSECUTION IN FLORENCE.

OUR readers are aware that several excellent persons were lately imprisoned at Florence for the crime of meeting to read the word of God. The following extracts from the process against them will illustrate the true spirit of Popery:

"Whereas the accused, Francesco and Rosa Madiai, have, in the depositions, confessed to have made themselves apostates from the Catholic religion, and to profess a heterodox confession, which they call by the name of Evangelical Confession and of the pure Gospel, the which does not recognise the authority and the traditions of the Catholic Church, *but subjects the interpretation of the Gospel and of the Sacred Scriptures to private judgment.*"

"Whereas it is further proved that the Madiai, man and wife, have not only taught maxims contrary to the Catholic religion in their house to persons assembled there for the purpose, but have also sought to make proselytes to the Protestant worship by their conversations; in fact, Enrico Materassi relates that, frequenting their house to practise himself in learning the French language, Madiai told him that there was no other true religion except the religion of the pure Gospel; that worship ought not to be rendered to images, nor faith placed in the intercessions of the saints; that the supremacy of the Pontiff was an imposture."

And yet Popish priests in this country have the face to tell us that the reading of the Scriptures is freely permitted by the Papacy! The following list of doctrines will prove the identity of continental with British Protestantism, and ought to call forth our strong sympathy for the persecuted victims of the Man of Sin:—

"That, apostatizing from the Catholic religion, she allowed herself to be seduced to believe that worship ought not to be rendered to images, nor to the saints, nor to the Virgin; that one ought not to have faith in the supremacy of the Pontiff; that there is not in the sacramental wafer the real presence of Jesus Christ; that the communion should be celebrated in the two kinds, as a commemoration of the Last Supper, and not as a sacrament; that the precepts of the Church about abstinence from meat on fast-days are not binding; that purgatory does not exist."

Here is the conclusion of the whole. Let the advocates for Popish license in this country mark, that to hold Protestant opinions is a "crime" in Florence, and that Popery is ever a tyrannical persecutor when she has the power:—

"Whereas, by the above-mentioned results of the procedure, the charge against the Madiai, man and wife, for having disseminated maxims contrary to the Catholic religion, appears sufficiently substantiated, a crime provided for and punished by the 60th article of the law of the 30th of November 1786, by a penalty which, exceeding the competency assigned to the Tribunals of First Instance, it pertains to the Regal Courts to take cognizance of and decide concerning.

"For these reasons, declares that sufficient proofs exist to send to the public judgment Francesco Madiai, Rosa Madiai, and Pasquale Casacci, in order that they may answer to the crime of impiety objected to them. It declares its own incompetency to take cognizance of, and to decide on such a charge, and orders the transmission of the process to the Regal Procurator-General, in the Regal Court of Florence, for the further course of justice. —The 16th of October 1851.

"J. BORGHINI,
"J. BERTACCHI, } Auditors.
"J. PACINI,
"U. FARULLI, Coad.

"By a copy compared with the original this 25th day of October 1851."



The Confessional.

THE CONFSSIONAL.

[SECRET confession to a priest has no authority from Scripture, and had no existence in the primitive Church. "Confess your faults one to another"—almost the only text quoted in defence of it—is plainly inapplicable, and proves as much that the priests should confess to the people as the people to the priests. Confession, however, is a masterly political device, and is eminently fitted to exalt priestly power and to prostrate all men at the feet of the Church. Nicolini states, in his "Pontificate of Pius IX.," that during the Italian Revolution, secrets from Britain were found amidst the documents of the Inquisition at Rome, obtained through the confessional, and that these may yet be published. The confessional, as worked by unmarried priests, has in all ages been an immense engine of seduction. And let our readers carefully peruse the following picture of domestic life in connexion with the confessional, by Michelet, a man who writes from large observation and experience. Let husbands and fathers read and ponder. See "Priests, Women, and Families." We extract his chapter on Confession, from *Hints to Romanizers*, No. I. Seeleys, London.]

WHEN I reflect on all that is contained in the words *confession* and *direction*, those simple words, that immense power, the most complete in the world, and endeavour to analyze their whole meaning, I tremble with fear. I seem to be descending the endless spiral stairs of a deep, dark mine. Just now I felt contempt for the priest, now I fear him.

But we must not be afraid; we must look him in the face. Let us candidly put down in set terms the language of the confessor.

"God hears you, hears you through me; through me, God will answer you." Such is the first word; such is the literal sense. The authority is accepted as infinite and absolute, without any bargaining as to measure.

"But you tremble, you dare not tell this terrible God your weakness and childishness; well! *tell them to your father*; a father has a right to know the secrets of his child; he is an indulgent father, who wants to know them only to absolve them. He is a sinner like yourself: has he then a right to be severe? Come, then, my child, come and tell me—what you have not dared to whisper in your mother's ear, tell it me; who will ever know?"

Then amid sobs and sighs, from the choking, heaving breast the fatal word rises to the lips: it escapes, and she hides her head. Oh! he who heard has gained an immense advantage, and will keep it. God grant that he do not abuse it! It was heard, remember, not by the wood, by the dark oak of the confessional, but by a man of flesh and blood.

And this man now knows of this woman, what the husband has not known in all the long effusion of his heart by day and night, what even her own mother does not know, who thinks she knows her entirely, having had her so often a naked infant upon her knees.

He knows—this man, and will know—fear not that he will forget it. If the confession is in good hands, so much the better, for it is for ever. And she, she knows full well she has a master of her intimate thoughts,—never will she pass by that man without casting down her eyes.

The day when this mystery was imparted, he was very near her, she felt it. On a higher seat, he exercised an irresistible ascendancy over her. A magnetic influence has vanquished her, for she wished not to speak, and she spoke in spite of herself. She felt herself fascinated, like the bird by the serpent.

So far, however, there is no art on the side of the priest. The force of circumstances has done everything, that of the religious institution, and that of nature. As a priest, he received her at his knees, and heard her. Then, master of her secret, of her mind, of the mind of a woman, he became man again, perhaps, without either wishing or knowing it, and laid upon her, weakened and disarmed, the heavy hand of man.

And her family now? her husband? Who will dare to assert that his position is the same as before?

Every thinking man knows full well, that the mind is the most personal part of the person. The master of the thoughts is he to whom the person belongs. The priest has the soul fast, as soon as he receives the dangerous pledge of the first secret, and he will hold it faster and faster. Now there is an entire division between two husbands, for now there are two—one has the soul, the other the body.

Take notice that in this division, one of the two really has the whole; the other, if he keeps anything, keeps it by favour. The mind is by nature prevailing and absorbing; the master of the mind, in the natural progress of his sway, will ever go on reducing the part that seemed to remain to the other. The husband may think himself well off, if a widower with respect to the soul, he still preserves the involuntary, inert, and lifeless possession.

How humiliating to obtain nothing of what was your own, but by authorization and indulgence;* to be seen and followed into your most retired privacy by an invisible witness, who governs you and gives you your allowance; to meet in the street a man who knows better than yourself your most secret weaknesses, who bows cringingly, turns and laughs. . . . It is nothing to be powerful, if one is not alone powerful—alone! God will have no partnership.

It is with this reasoning that the priest is sure to comfort himself in his persevering efforts to sever this woman from her family, to weaken her kindred ties, and, particularly, to undermine the rival authority—I mean the husband's. The husband is a heavy encumbrance to the priest. But if this husband suffers at being so well known, spied, and seen, when he is alone, he who sees all suffers still more. She comes now every moment to tell innocently of things that transport him beyond himself. Often would he stop her, and would willingly say, "Mercy, madam, this is too much!" And though these details make him suffer the torment of the damned, he requires still more, and obliges her in these avowals, humiliating for her, and cruel for him, to give him the detail of the saddest circumstances.

The confessor of a young woman may boldly be termed the envious of the husband and his secret enemy. If there be one exception to this rule, (and I am willing to believe there may be,) he is a hero, a saint, a martyr, a man more than man.

The whole business of the confessor is to *insulate* this woman, and he does it conscientiously. It is the duty of him who leads her in the way of salvation to disengage her gradually from all earthly ties. It requires time, patience, and skill. It is not necessary with one effort to break these strong bonds; but to discover well, first of all, of what threads each tie is composed, and to disentangle and gnaw them away thread by thread.

* St. François de Sales, the best of them all, takes compassion on the poor husband. He removes certain scruples of the wife, &c. Even this kindness is singularly humiliating. (See ed. 1833, vol. viii. pp. 254, 312, 347, 348.) Marriage, though one of the sacraments, appears here as a suppliant on its knees before the *direction*, seems to ask pardon, and suffer penance.

And this may easily be done by him who, awakening new scruples every day, fills a timid soul with uneasiness about the lawfulness of her most holy affections. If one of them be innocent, it is, after all, an earthly attachment, a robbery against God: God wants all. No more relationship or friendship: nothing must remain. "A brother?" no, he is still a man. "But at least my sister? my mother?" "No, you must leave all—leave them intentionally, and from your soul; you shall always see them, my child; nothing will appear changed—only, close your heart." A moral solitude is thus established around. Friends go away, offended at her freezing politeness. "People are cool in this house;—but why this strange reception?" They cannot guess; she does not always know why herself. The thing is commanded—is it not enough? Obedience consists in obeying without reason.

"People are cold here:" this is all that can be said. The husband finds the house larger and more empty. His wife is become quite changed: though present, her mind is absent: she acts as if unconscious of acting; she speaks, but not like herself. Everything is changed in their intimate habits, always for a good reason—"To-day is a fast-day;" and to-morrow? "Is a holyday." The husband respects this austerity; he would consider it very wrong to trouble this exalted devotion; he is sadly resigned:—"This becomes embarrassing," says he: "I had not foreseen it—my wife is turning saint."

In this sad house there are fewer friends, yet there is a new one, and a very assiduous one: the habitual confessor is now the director;* a great and important change.

As her confessor he received her at church, at regular hours; but as director he visits her at his own time, sees her at her house, and occasionally at his own.

As confessor he was generally passive, listening much, and speaking little; if he prescribed, it was in a few words; but as director he is all activity—he not only prescribes acts, but what is more important, by intimate conversation he influences her thoughts.

To the confessor her sins are acknowledged—nothing more is due; but to the director everything must be told—she must speak of herself and her relations, her business and her interests. When she entrusts to that man her highest interests, that of eternal salvation, how can she help confiding to him her little temporal concerns, the marriage of her children, and the will she intends to make? &c. &c.

The confessor is bound to secrecy, he is silent (or ought to be). The director, however, is not so tied down. He may reveal what he knows, especially to a priest, or to another director. Let us suppose about twenty priests assembled in a house, (or not quite so many, out of respect for the law against meetings,) who may be, some of them the confessors, and others directors of the same persons: as directors, they may mutually exchange their information, put upon a table a thousand or two thousand consciences in common, combine their relations, like so many chessmen, regulate beforehand all the movements and interests, and allot to one another the different parts they have to play to bring the whole to their purpose.

The Jesuits alone formerly worked thus in concert; but it is not the fault of the leaders of the clergy, in these days, if the whole of this body, with trembling obedience, do not play at this villanous game.† By their all com-

* The name is rare in our days, but the thing is common; he who confesses for a length of time becomes director.

† We know it full well by the loyal priests who have refused to join them.

municating together, their secret revelations might produce a vast mysterious science, which would arm ecclesiastical policy with a power a hundred times stronger than that of the state can possibly be.

Whatever might be wanting in the confession of the master, would easily be supplied by that of his servants and valets. The association of the Blandines of Lyons, imitated in Brittany, Paris, and elsewhere, would alone be sufficient to throw a light upon the interior of every family. It is in vain they are known, they are nevertheless employed; for they are gentle and docile, serve their masters very well, and know how to see and listen.

Happy the father of a family who has so virtuous a wife, and such gentle, humble, honest, pious servants! What the ancient sighed for, namely, to live in a glass dwelling, where he might be seen by every one, this happy man enjoys without even the expression of a wish. Not a syllable of his is lost. He may speak lower and lower, but a fine ear has caught every word. If he writes down his secret thoughts, not wishing to utter them, they are read:—by whom? no one knows. What he dreams upon his pillow, the next morning, to his great astonishment, he hears in the street.

THE ROMISH PRIESTHOOD.

In a former Number we endeavoured to shew that the Papal supremacy is not the root, but the apex of the Romish hierarchy—not the basis, but the culmination of Popery. The Pope is merely the monarchical head which church-authority has assumed under the great Antichristian apostasy; and this church-authority resolves itself into the pretensions, or the usurped powers, of the priesthood. It follows that the decisive battle of Protestantism is to be fought and won, not on the question of the supremacy, which, however offensively prominent in the practical working of the system, is yet, in a controversial point of view, of no more than secondary interest; but on the question of the priesthood, where the principle and as it were the life's blood of the whole system lies. What then does the priesthood of Rome pretend to be?

"The function of the priest," says the Tridentine Catechism, "is to offer sacrifice and to administer the Sacraments of the Church, as is manifest from the rites of his consecration. For when a bishop ordains any one to the priesthood, he first, along with all the priests who are present, lays his hands on him. Then he puts upon his shoulders a stole, arranging it in the form of a cross on his breast, whereby it is declared that the priest is indued with virtue from on high, to carry the cross of the Lord Christ and the gentle yoke of the Divine law, and to teach that law not only by words but by the example of a holy and clean life. Afterwards he anoints his hands with holy oil; then he gives him the cup with wine and the paten with the host, saying, 'Receive the power of offering sacrifice to God, and of celebrating masses as well for the quick as for the dead.' By these ceremonies and words *he is constituted an interpreter and mediator between God and man, which is to be deemed* THE CHIEF FUNCTION OF A PRIEST. Finally, the bishop, having laid his hands again on the head of the priest, says, 'Receive the Holy Ghost; whose sins thou remittest, they are remitted to them; and whose sins thou retainest, they are retained.' He thus communicates to him that power of retaining and remitting sins which the Lord gave to his disciples. And these are the proper and the principal functions of the sacerdotal order."

In another part of this authoritative work still stronger and more startling language is employed on the same subject. With reference to what is called the sacrament of order, it is said, "The faithful are to be instructed how great (if we look to its highest degree, which is the priesthood) are the nobility and excellence of this institution; for, since bishops and priests are, as it were, interpreters and ambassadors (*internuntii*) of God, who in His name teach men the Divine law and the precepts of life, and REPRESENT THE PERSON OF GOD HIMSELF (*ipsius Dei personam gerunt*) on the earth, it is obvious that no more elevated function than theirs can be conceived, wherefore they are deservedly styled, not angels only, but even gods, because THEY POSSESS AMONG US THE POWER AND DIVINITY OF THE IMMORTAL GOD. (*Dei immortalis vim et numen teneant.*) And although, at all times, priests have obtained the highest dignity, yet those of the New Testament greatly excel all others in honour. For the power as well of making (*conficiendi*) and offering the body and blood of our Lord, as of forgiving sins, which is conferred on them, surpasses human reason and intelligence; nor can anything equal and similar to it be found on the earth."

Now, while considering the import of these extracts, our readers will no doubt be painfully impressed by the very revolting terms in which the absurd doctrine of transubstantiation is referred to, as well as by some other offences against the plain truths of Scripture. But, for the present, we must take leave to beg of them that, overlooking everything else, they will concentrate their attention on the claims here advanced in behalf of the priesthood. *The chief function of the priest is that of an interpreter and mediator between God and man; he represents the person of God himself on earth; he possesses among us the power and divinity of the immortal God.* If this daring language be just—if it is to be interpreted literally and according to its plain natural meaning, then the power of forgiving sins, and even that of making the body and blood of the Saviour, are among the most direct consequences of the lofty prerogatives which it asserts. And it does not present us with the rhetorical excesses of any mere individual, as of a heated declaimer, a fanatical monk, or an arrogant prelate. It is the solemn language of a standard doctrinal work, authorized by the Church of Rome in its corporate unity, purporting, therefore, to be unexaggerated and exactly correct.

Nor does this grave construction of these statements depend merely on the character and pretensions of the book from which they are quoted. We have but to look at Popery on its practical side, in order to see distinctly that the proudest dogmatic assumptions of the priesthood were meant to be neither speculative nor nominal. The sacerdotal ambition of Rome affects the possession of no power which it does not attempt to exercise, and that to the utmost conceivable extent. In practice quite as much as in theory, the claim of the Popish priest to a mediatorial place and office between God and man, is simple, complete, and exclusive. This priest leaves absolutely no way of direct access for the Creator to his creatures, or for the creatures to their Creator; he and his functions are everywhere interposed; all intercourse between heaven and earth must have his agency for its medium. Whosoever he be that would go up to Jerusalem must needs pass through the sacerdotal Samaria.

The faith of the people is dictated to them by the priest. If, by special license, they be permitted even to inspect the Bible, they are yet obliged to receive its teaching through his interpretation, and not otherwise. Their employment also of other means of enlightenment is either peremptorily forbidden by the Prohibitory Index, or jealously regulated by the Expurgatory

Index. Tradition, too, an instrument of extreme flexibility and indefinite power, is wholly at the priest's command. The worship of the people, again, is conveyed to heaven only through the priest. For though devotional manuals for private use exist abundantly among Romanists, yet not only are these such alone as have obtained the indispensable sanction of the priest, they are, besides, on the principles and in the practice of Popery, confessedly of no efficacy except in so far as they are employed under sacerdotal superintendence, and agreeably to sacerdotal directions. And then the solemnities of public worship in the Church of Rome are conspicuously an affair of the priest altogether; for they are uniformly conducted in an unknown language, so that their virtue cannot even seem, or be suspected, to depend, in the smallest possible degree, on the intelligence, consent, participation, spiritual frame, or moral state, of the worshipping congregation. The priest, therefore, is most absolutely *the mediator* with respect to faith and worship. Between God and his reasonable creatures the priest is the daysman who lays his hands on them both. Without his intervention faith and worship are simply not to be had, nor is God to be at all approached by mortals.

But the priest is also, on the other side, alleged to be the sole ordinary channel of heaven's grace and blessings in their descent upon men. This may be demonstrated by the six words which assert, as Rome continually does, that there is *no salvation out of her communion*. For into that communion none may enter otherwise than through the priest; nor may any abide there otherwise than strictly under the priest, to believe, and worship, and confess, and do penance, as the priest pleases. Still, the case here may be more clearly and broadly stated. The sacraments and worship of the Church are the sole ordinary means and vehicles of grace; and they are, all of them, in the hands of the priesthood. Of the Romish worship we need say no more; but the sacraments afford a glaring example of priestly mediation. In order that the sacramental system might be broad enough to comprehend the scope of all saving grace, and to cover the exigencies of human life, five additional sacraments have been arbitrarily added to the two of Divine institution; the result being, and the intention having been, that no spiritual benefit may seem to reach the people otherwise than through the medium of a priest. It may serve a purpose to pretend that the blessing is conveyed by the ordinance, and not by him who celebrates it; but palpably the doctrine which represents the grace as tied to the ordinance, inevitably places that grace at the disposal of the priest. He professes to give regeneration in baptism—the Holy Ghost in confirmation—the matrimonial grace in marriage—the sacred *character* in ordination—pardon in confession—the body, blood, life, and spirit of Christ in the eucharist, and the *viaticum* in extreme unction. From the cradle to the grave the priest stands between the power of God and the soul of man. He wields at will the instruments through which only that favour can ordinarily pass. And the sacraments in his hands are used as charms to conjure withal; for his doctrine of the *opus operatum* inseparably connects the grace signified with the rite performed.

We do not forget that Popery concedes the administration of baptism, in cases of extreme necessity, to unblest hands. Here there is the appearance of a material exception; for baptism lies at the very entrance of Christian life. And if regeneration may be reached without a priest, his mediatorial office may be supposed to sustain thereby a serious invasion. The exception is apparent merely, and is, if ever there was, one which confirms the rule. Human affections are sometimes too strong even for priestcraft. They have

always revolted at the belief that infants were lost merely because their short span of life had terminated before it was possible to have them regularly baptized by a priest. But either, (1,) *they must be concluded to perish*; or, (2,) *regeneration must be admitted to be given without the sacrament*; or, (3,) *in emergencies lay-baptism must be allowed*. Human nature refuses to accept the first conclusion; Popery dare not concede the second, for such a concession would involve the overthrow of the sacramental system and of priestly mediation. The infallible Church, therefore, as the only means of maintaining her pretensions in so trying a crisis, has permitted lay-baptism; supplementing *it* and saving *herself*, as she can, by the use of a hypothetical rite afterwards. Thus the apparently exceptional case proves to be the very case that affords the most testing evidence of the resolution and ingenuity with which she defends her mediatorial position.

The prominent principle of Popery lies in this priesthood. It does so, not because the priest professes to offer sacrifice, and practises idolatry, and so forth; but because he pretends to be a mediator, in such wise as to preclude all direct intercourse, and form the sole medium of communication between God and man. In one word, the Romish priesthood claims to be recognised as a perpetual lieutenancy, with delegated but unlimited powers to act in the name and place of the Almighty. All its official procedure, therefore, is held to possess the character and the validity of Divine dispensations. Thus *the priest represents the person of God himself on earth, and holds among us the power and divinity of the immortal God*.

In human *mediation*, then, as contradistinguished from human teaching and human intercession, the leading principle of all Popery is concentrated. If this mediation be admissible, then it cannot be true that there is but ONE MEDIATOR, as Paul affirms; but it may be very true that Popery is Antichrist. And if these pretensions of the priesthood be true, then there is nothing arrogant about the Papal supremacy, nothing absurd in the claim of infallibility alleged by the Romish Church, nothing blasphemous in sacerdotal absolutions; nay, then, on the contrary, ecclesiastical despotism is warrantable, the worship of idols is right, and the Inquisition itself is a beneficent institution.

AN UNBLOODY SACRIFICE.

To assert that there is such a sacrifice is to talk nonsense! And yet the Church of Rome lays down this contradiction. The Council of Trent is opposed to St. Paul, who says, that "without shedding of blood there is no remission." (Hebrews ix. 22.) And what does the Council decree? It declares that "since the same Christ is contained and immolated in a *bloodless* manner, who once offered himself in a bloody manner on the altar of the cross, the holy Synod teaches, that this sacrifice is truly propitiatory," &c. Now, mark the inconsistency and contradiction which such an assertion involves. We are told that the bread and wine of the communion are transubstantiated into the body, blood, soul, and divinity of Jesus Christ. The substance of wine is annihilated, and the substance of *blood* is substituted in its stead, so that it is no longer wine but blood, truly, literally, and substantially *blood*. And yet the sacrifice of the mass is called an *unbloody* one. And all this, too, by the infallible Church!



Absolution.

POPERY ABSOLVING MURDERERS.

OUR Woodcut represents a scene, whose reality the more simple Protestants of the present day will scarcely credit. It is a scene, however, which must be known and understood before we can comprehend in any degree "the mystery of iniquity," which sets aside equally the laws of God and man, when its own sordid ends are to be gained, and comes to poor fallen human nature like the evil spirit in the Gospel, bringing seven other spirits more wicked than itself, and leaving the last end of the man worse than the first. That Popish priests in Ireland do know, through the confessional, many murderers in that country, and absolve them, is quite certain, although not easily proved. But history illustrates this fearful truth, that Popery directly connives at murder, with an emphasis which no Popish sophistry can withstand. Take, for example, the three following instances:—

1. From the proceedings in the trial of the conspirators after the famous Popish Gunpowder Plot to blow up at once all the leading men in Protestant Britain, and from which this country escaped almost by miracle—

"Concerning Thomas Bates, who was Catesby's man, as he was wound into this treason by his master, so was he resolved, when he doubted the lawfulness thereof, by the doctrine of the Jesuits. For the manner it was after this sort—Catesby, noting that his man observed him extraordinarily, as suspecting somewhat of that which he the said Catesby went about, called him to him at his lodging in Puddle-wharf, and in the presence of Thomas Winter, asked him what he thought the business was they went about, for that of late he had so suspiciously and strangely marked them. Bates answered, that he thought they went about some dangerous matter, whatsoever the particular were. Whereupon they asked him again what he thought the business might be, and he answered, that he thought they intended some dangerous matter about the Parliament House, because he had been sent to get a lodging near unto that place. Then did they make the said Bates take an oath to be secret in the action, which being taken by him, then they told him that it was true, that they were to execute a great matter, viz., to lay powder under the Parliament House, to blow it up. Then they also told him that he was to receive the sacrament for the more assurance; and thereupon he went to confession to the said Tesmond, the Jesuit, and in his confession told him that he was to conceal a very dangerous piece of work that his master and Thomas Winter had imparted to him, and said he much feared the matter to be utterly unlawful, and therefore therein desired the counsel of the Jesuit, and revealed to him the whole intent and purpose of blowing up the Parliament House upon the first day of the Assembly, at what time the king, the queen, the prince, the lords spiritual and temporal, the judges, the knights, citizens, and burgesses, should all have been there convened and met together. But the Jesuit being a confederate therein before, *resolved and encouraged him in the action*, and said he should be secret in that which his master had imparted to him, for that it was for a good cause—adding, moreover, that it was not dangerous unto him, nor any offence to conceal it, and *thereupon the Jesuit GAVE HIM ABSOLUTION, and Bates received the sacrament of him* in the company of his master and Thomas Winter. Also, when Rookwood, in the presence of sundry of the traitors, (having first received the oath of secrecy,) had by Catesby imparted to him the plot of blowing up the king and state, the said Rookwood being greatly amazed thereat, answered, that it was a matter of conscience to take away so much blood; but Catesby replied that he was resolved, and that by good authority, (as coming from the superior of the Jesuits,) that in conscience it might be done, yea, though it were with the destruction of many innocents, rather than that the action should fail. Likewise, Father Hammond *absolved all the traitors* at Robert Winter's house, upon Thursday, after the discovery of the plot, they being then in open rebellion."—Speech of Sir Ed. Coke, Attorney-general, on the trial of the conspirators in the Gunpowder Plot. See *Complete Collection of State Trials*, &c., vol. i. p. 239. London, 1776; 4th edition.

2. From Ranke's Account of the Murder of the Prince of Orange, in the reactionary struggle in the Low Countries, after the Reformation, the same thing appears—(See Ranke's *History of the Popes*, vol. ii. p. 109. Murray; London, 1840):—

"In spite of all these successes nothing lasting seemed to be accomplished, no security attained, so long as the Prince of Orange lived to give consistency and effect to the struggle, and to sustain hope even in the conquered.

"The Spaniards had set a price of 25,000 scudi upon his head. In the fierce and excited state of men's minds there could not fail to be some who would strive to earn this reward, urged to it equally by lust of gain, and by fanaticism. I know of no greater blasphemy than that contained in the papers of the Biscayan Jaureguy, who was seized in an attempt upon the life of the Prince. He wore as a sort of amulet prayers in which the merciful Godhead, which had manifested itself to man in the person of Christ, was invoked to favour murder; in which a share of the price of blood was promised (should the deed be achieved) to the Divine persons:—to the Mother of God of Bayonne, a robe, a lamp, and a crown: to the Mother of God of Aranzou, a crown: to the Lord Jesus himself, a rich curtain! Luckily this fanatic was seized; but in the meantime another was on his way. At the moment that the sentence of outlawry against Jaureguy was proclaimed in Maestricht, a Burgundian, one Balthasar Gerard, who was living there, was possessed by the desire of carrying the attempted murder into execution. The hope of acquiring earthly fortune and respect if he succeeded, and the glory of a martyr if he fell,—ideas which were encouraged by a Jesuit of Trèves—had tormented him day and night, until he set out to perpetrate the deed. He presented himself to the Prince as an exile; and having thus found admittance, he watched a favourable moment, and killed the Prince of Orange at one shot, (July 1584.) He was seized, but no torture wrung from him a sigh; he persisted in saying, that were the deed still to do, he would do it again. Whilst he expired at Delft amidst the curses of the people, the canons of *Herzogenbusch* celebrated his achievement with a solemn *Te Deum*."

3. This horrible peculiarity of Popery is also illustrated by an Account of a Plot to Murder Queen Elizabeth—

In M. Mignet's History of Mary Queen of Scots, lately published, a mass of curious information is embodied, and, amongst other things, a plot for the murder of Queen Elizabeth, which, there is every reason to believe, received the approbation of Pope Pius V., who, during his whole life, thirsted for the overthrow of Britain. The plot seems first to have originated with the Duke of Alva, who communicated it to Ridolfi, a Florentine merchant, who next communicated it to Philip II. of Spain, carrying with him a letter from Pius V., recommending, in the strongest terms, the plan, of which this formed a part. Mignet says—(See vol. ii. p. 142-3. Bentley; London, 1851)—

"A few days after Ridolfi arrived at Madrid, on his way from Rome, where the Pope had ardently adopted his plans. On the 28th of June 1571, he was admitted to an audience of Philip II., and presented to him, in addition to his credentials from Mary Stuart and the Duke of Norfolk, the following letter from the Sovereign Pontiff Pius V.—'Our dear son, Robert Ridolfi, by the help of God, will lay before your Majesty certain things which interest not a little the honour of Almighty God, and the advantage of the Christian commonwealth. We require and beseech your Majesty to grant him, on this account, and without hesitation, your most entire confidence; and we conjure you, especially by your fervent piety towards God, to take to heart the matters on which he will treat with your Majesty, and to furnish him with all the means which you may judge most suitable for the execution of his plans. Meanwhile, we beseech your Majesty to do this, submitting the affair to the judgment and prudence of your Majesty, and from the bottom of our heart, praying our Redeemer, in his mercy, to grant success to that which is projected for his honour and glory.'

"On the 7th July, Ridolfi was questioned at the Escorial regarding the enterprise which he had come to propose by the Duke of Feria, whom Philip II. had deputed to hear his statements. His answers were written down in the handwriting of Zayas, the secretary of state. It was PROPOSED TO MURDER QUEEN ELIZABETH. Ridolfi said that the blow would not be struck at London, because that city was the stronghold of heresy, but while she was travelling, and that a person named James Graffs had undertaken the office."

Here we have a sample of the true nature of Popery covering over the most diabolical wickedness, by the most blasphemous appeals to God. Britain, ever since the Reformation, has been the especial object of Jesuitical craft and recklessness, and perhaps never more than at the present moment, and we may rest assured that no means, foul or fair, will be left untried to subvert the Protestantism of this country. There is surely a loud call addressed to us to rouse from our lethargy, and, in the faithful discharge of duty, to seek the favour of Him under whose gracious protection our country has hitherto reposed in peace, who "maketh the wrath of man to praise Him, and restraineth the remainder of that wrath."

AN APPEAL TO BRITISH PROTESTANTS.

BY A FRIEND IN BATH.

THREE hundred years ago our forefathers fought the great battle of the Reformation: long and arduous was the struggle, for they had not only to contend with principalities and powers, and to break the trammels of priestly oppression that enslaved the people, but to enlighten the dismal ignorance and remove the debasing superstition that the reign of Popery had fostered. But the glory of the Lord was their strength,—they raised the battle-cry of “Liberty of Conscience,” set free the Word of God that had been kept back from the people, shed their blood as martyrs in its defence, and gained the victory—bequeathing to their posterity the dear birthright of Civil and Religious Liberty.

The day has come when we are called on to renew that struggle. Even now, England is the one bright spot in the dark horizon of the Papacy. It is to Britain the Romish Church looks for the re-establishment of her dominion, and the re-enslavement of the nations. In Britain only does she successfully propagate her doctrines, and count her converts by scores,—in Ireland she is losing ground,—Italy hates the yoke, and pants to throw it off; but Protestant England supports with her gold the Colleges in which are trained the emissaries of this power, and nourishes in her bosom the viper that would sting her to death.

Can we for a moment doubt that if we thus slumber at our posts, and suffer ourselves to be lulled into false security—if we thus as a nation neglect the solemn trust reposed in us, and give our strength to the beast—that a righteous God will fulfil his recorded threatening, and cause us as we *partake of her sins to receive of her plagues*? Then too late shall we awake from our lethargy, and be forced to say of our beloved country, Ichabod! Ichabod! the glory is departed.

With such a prospect as this before us, it is necessary that we should clearly ascertain what we as individuals have to do:—*We must endeavour to gain a clear and well-defined knowledge of the errors of Rome*, (and of these no clearer or darker portraiture need be sought than her own authorized writings present,) and prepare ourselves to encounter them with arms from the only arsenal that can supply us efficiently. Learning and scholarship are invaluable adjuncts, but “the Bible—and the Bible alone—is the religion of Protestants.” The young and unlearned will do well to bear in mind, that one text from God’s Word is more powerful than all the writings of the Fathers and the sophistry of the Schools; and, remembering this, to arm themselves well from that source, seeing “that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.”

“It is lawful to learn from an enemy.” Our opponents are active and strong; more than this, they are united and efficiently trained. We must copy their example. *Minor differences must be subordinate in the common cause.* We must agree to differ, and, as fellow-subjects and fellow-christians, fight shoulder to shoulder for the “faith once delivered to the saints,” if we would preserve it untrammelled by the restrictions and unadulterated by the corruptions of an Antichristian Church. The only rivalry that can here be suffered to exist, must be a rivalry in zeal and earnestness in the same good cause. *We must have one watchword, one gathering cry, and that must be—The Bible!*

Above all, we must recognise, in our individual and united efforts, *our entire*

dependence on God; "For the Lord is our defence, and the Holy One of Israel is our King." This is entirely distinct from supinely waiting for God to help us, and therefore making no effort to help ourselves. This principle of inaction is not simply unauthorized in Scripture, but is distinctly forbidden:—"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty."

To avoid this fearful curse, to save our country from Popery, and to hand down to posterity the birthright which our fathers have secured to us, let us individually and collectively strive, energetically and prayerfully, to obey the commands of God to the Corinthians and Galatians:—"Watch ye, stand fast in the faith, quit you like men, be strong." "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage." If we act thus, no enemy can harm us; for we may then say confidently, "The Lord of hosts is with us; the God of Israel is our refuge."

CONVERSION OF A BENEDIKTINE MONK.

On a late Sabbath, after the usual service at the Italian Chapel, Dufour's Place, London, there was presented to the congregation the Rev. Frederick Gadaleta, an ex-Benedictine monk of the Cassinensian Order, and priest in full orders in the Church of Rome. Signor Gadaleta addressed the congregation at some length. He said,—

"Conversion is always a work of the sovereign grace of God, but in the latter of the two cases supposed, it would almost seem that a more than usual exercise of Divine grace must be required. This was his own case. He was deceived intellectually. He shewed how the Lord had delivered him from this state of misery, entangled as he was in the double snare of priestcraft and monachism. The first he described as a colossal engine of egotism and falsehood; the second, a social anomaly, a system opposed to the Bible, and pernicious to society. Monachism was from the first the result of the indiscreet zeal of fanatical men, and Popery made use of it to extend her own religious despotism. Priests and monks all united in materializing the Gospel. In Italy especially, where the work of the Reformer of Germany had not penetrated, Christianity, turned into a material system, both in forms and practices, was in fact confined to the cloisters." After describing the life and manners of the cloister, he continued,—“Amongst these people, dearly beloved in the Lord, I dragged on twenty-two years of my life. From the early age of six years, I lived, through infancy and youth, occupied in frivolous practices of so-called piety, or in studies often useless, and sometimes most hurtful to purity of manners. All my prospects—all my most joyous hopes, centred in the act of making my religious profession, which I thought would be a thing well pleasing to God, and which act seemed to me so meritorious, that I thought that on account of it I might lay claim to eternal happiness with a just title and claim. After fifteen years the day came, and in my twenty-first year I attained the object of my desires. And on that same day, to my bitter sorrow, I was undeceived. The instant that I had quitted my noviciate, and came into closer contact with the men amongst whom I was henceforth to pass my days, the whole scene changed. I found myself involved in a system of falsehood, and I was horror-struck at the discovery; but repentance came too late. The counsels of my confessor, which I had hitherto held as oracles of truth, were now powerless; nay, I held them in suspicion as soon as I saw how his life belied his teaching. Then, for the first time, the confessional became hateful to me. All the fair illusions that had dazzled me disappeared one by one from before my eyes, and I was left comfortless in my desolation. Prayer now became familiar to me—spiritual prayer, in which I was enabled to lift up my heart to the throne of God, and many a tear did I shed, but they were often tears of comfort. I felt the need of truth to take the place of my discarded errors. Religion was now to me an experienced want, both for my heart and my mind. I prayed to the Lord to speak to me, and I sought after truth. At the same time I read many works on religious controversy, and in them I often met with quotations from the Bible. My curiosity was excited to seek out these passages, and often from the text quoted I was led to read the context, and thus, step by step, I became acquainted with the Bible—this Book of Life, which I have acknowledged as the very truth itself. I saw what Scriptural christianity was, and I compared it with the life and practice of the ecclesiastics around me. I travelled in hope of finding other cloisters

better than my own, but in vain. I visited Rome; but in that city, once the cradle of Christianity, my disgust became complete. As the truth gained possession of me, the fact could not be concealed from those around me. In spite of my caution they perceived that I held in scorn their religious practices. This was enough to stamp me as a heretic, and to make me the object of their persecution. I could not relate all that I suffered, but in all my sufferings the Lord gave me courage, and filled my heart with joy. After many trials, in which all the refined ferocity of priestcraft was brought to bear upon me with no effect, they made a simulated truce with me, and knowing that it would not last, I felt that the time was come for a decided, though seemingly a desperate step—that of sacrificing all for the love of Christ, even to the tenderest affections of the heart—my love for my country and for my parents. But through all this trial the Lord was with me, and upheld me with his strong arm, and brought me through a thousand dangers to a place of safety. In my case, at least, I trust that the voice of calumny will be silent, and that the work of God in me will not be misrepresented. I feel that it is to God's glory that I should speak out. I am the first among the Benedictines who has openly declared himself against Rome; and thus I feel that in me a principle is represented, and a hundred others of my order are ready to follow me. You, my brethren, will help me with your prayers, and here, in this free land of Britain, I may profess openly, and without fear or dread, the faith that I hold. Free from every prejudice of sect or system, I hold the faith as I find it in the Word of God—that faith which, in the Lord's own time, will yet be preached in my beloved country."

The chapel was completely filled with an attentive and interested auditory, amongst whom were a very large proportion of Italians.

A NEW KIND OF EVIDENCE.

THE Roman correspondent of the *Daily News* gives the following indication of the steps now taking, on Dr. Newman's part, to substantiate his accusations. The letter from which this passage is taken bears date, "Rome, 20th November:"—

"On entering the British Consulate a few mornings ago, I found the passage obstructed by ecclesiastical cocked hats and gowns, a somewhat unwonted sight in that latitude; but I discovered upon inquiry, that they belonged to a body of priests, Jesuits, and inquisitors, who had waited upon Mr. Freeborn for the purpose of making their affidavits on certain documents about to be sent to London, which will doubtless come out in the trial of the action for libel brought by Dr. Achilli against Messrs. Burns and Lambert, the publishers of Dr. Newman's 'Lectures on the present position of Catholics in England.' The documents were in Latin and Italian, consisting of extracts from the registers of the Inquisition, and copies of letters from Naples, tending to destroy Dr. Achilli's moral and religious reputation; and the truth of them was sworn to by the parties present—viz., the procurator and notary of the Holy Inquisition, and six or seven Italian and English (and one French) Jesuits and ecclesiastics. What weight these documents may have in a British court of justice, I cannot pretend to foresee; I presume the Consul merely received the affidavits of his visitors as a matter of official duty, without entering into the merits of the case, every British Consul having to act as a notary-public in the registration of such documents as have to be sent to England from abroad for judicial purposes."

To this piece of intelligence the London *Watchman* justly appends a query, as follows:—

"The Holy Inquisition has condescended to depart from its usual practice, and to bring forth from its archives certain letters said to have been received from Naples, inculpatory of Dr. Achilli. It must have been in correspondence with that tribunal that Father Newman became instigated to the publication of his calumnies. The relation between the President designate of the new 'Catholic University,' that is designed to supersede the Queen's Colleges in Ireland, and the Inquisition, is extremely edifying, and will tend to assure the orthodoxy and the loyalty of the university. But our query is—Will the Court of Queen's Bench confirm the amicable relations already existing between this country and the Inquisition, through the medium of Maynooth, by admitting excerpts from the books of the Roman Inquisition as evidence in this cause? Mr. Freeborn, it seems, has officiated as notary in the transmission of the documents, but will the Attorney-General, on behalf of Newman, feel himself at liberty to make use of them at Westminster, and will Lord Campbell suffer it? If so, what is to be, henceforth, the standard of credibility in cases of libel? If so, who in England can be safe? For the Inquisition carries on a universal correspondence, and hides itself and its correspondents under a veil of impenetrable secrecy, so far, and so long, as it suits its nefarious purposes to keep the secret. But if the Inquisition is to furnish evidence, it would be more interesting to get over the live Inquisitors as witnesses."

THE BIBLE, OR ROME: A QUESTION FOR 1852. By the Rev. William Tait, Wakefield. London: James Nisbet & Co.

A well-condensed and powerful exhibition of the striking contrast between the superstitions of Popery and the religion of the Bible. We rejoice to see so many well-executed treatises of this nature.

JEAN MIGAULT: or the Trials of a French Protestant Family during the period of the Revocation of the Edict of Nantes. Translated from the French, with a Historical Introduction. By William Anderson, Professor in the Andersonian University, Glasgow. Edinburgh: Johnstone & Hunter.

A deeply interesting narrative of actual facts, illustrative of the merciless cruelty of Popery, and well fitted to make us value our privileges, and struggle to maintain them. The historical introduction, also by Professor

Anderson, is well written and valuable.

SPEECH DELIVERED AT THE SECOND ANNUAL MEETING OF THE SCOTTISH REFORMATION SOCIETY. By the Rev. W. H. Goold. Edinburgh: Johnstone & Hunter.

THIS is a most admirable Speech,—full of sound views and important information in regard to the Maynooth Endowment. It has been published by request, and its accomplished author has added some important information, especially a valuable note in regard to the Irish Union. The speech is deserving of the widest circulation in its present separate and cheap form.

A SERIES OF PROTESTANT TRACTS. Nos. I. and II. A. Gardner, Paisley.

THIS series of Protestant Tracts has been commenced by Dr. Macfarlan of Renfrew. The two first are very excellent; and, as they are remarkably cheap, we trust they will receive a wide circulation.

SCOTLAND'S OPPOSITION TO ROME.

When trampled nations rose to arms,
And Europe shook with wild alarms;
When Freedom's patriots fought and fell,
And rampant reigned the powers of hell!—

When in that black and bloody hour,
Again arose a crimson'd power—
Old Scotland knit her lofty brow,
For well she knew her ancient foe.

Well did she know that blood-stained hand
Stretched out to grasp her sister land:
Full well she knew that purple stole,
Which binds the arm, and veils the soul!

Stern mayest thou be, O land of thought!
Thy rugged arm hath dearly bought
The Freedom which has raised thy name,
And spread throughout the world thy fame!

Stern art thou, Scotland! Even now
There is a frown upon thy brow;
For trampled nations bleeding lie—
And, Scotland, thou hast heard their cry!

Their fate was thine in days of old,
When midst thy rocky mountains cold
Thy patriots found a bloody bed;—
Dark were the days when Scotland bled.

Scotland—amid thy heather hills,
Thy dark deep glens, and water rills,
Thy faithful children often found
A cold bed on thy mossy ground.

Thoughtful, and stern, as on that day
Thy voice and arm did sweep away
The power which did thy bosom stain;—
That powerful voice is heard again.

Frowning and stern as if in war,
Thy voice proclaims,—'tis heard afar,—
"No tyrant's chain, no Papal stole,
Shall bind my arm, shall veil my soul:—

"God was my Rock, my Strength, my Tower,
My Guide through many a darken'd hour;
That Rock remains—even the Most High!
God is a power that cannot die.

"Firm is that Rock, strong is that Tower;
Thou'rt not afraid of Papal power—
Nor foreign foe—nor bloody brand—
Thou'rt still the warriors ancient land!"

THE BULWARK,

OR

REFORMATION JOURNAL.

PROGRESS OF PROTESTANTISM.

WE are truly glad and thankful to observe the decided progress which Missions for the Conversion of Papists are making in every direction. There is the most marked and satisfactory progress in London. In the "London City Mission Magazine," for February 1852, the following interesting passage occurs. The case of Dr. Armstrong is a truly noble one. This is the effectual way of dealing with Popery.

"We are also thankful to announce to our readers, that the appeal made in the December Magazine for the half support of two additional missionaries for Popish districts, to enable the Society to avail itself of the generous offer of a lady who conditionally promised to give the remaining half, has been so liberally responded to as to provide the support of *three* missionaries, all of whom will be appointed to St. Giles's, under the superintendence of its new Rector, the Rev. Robert Bickersteth, and the Incumbent of one of the district churches of the parish, the Rev. Samuel Garratt.

"The sympathies of Christian individuals are at this time especially directed to the evangelization of the Popish portions of London. If we might venture to ask yet more on their behalf, (and their wants must plead an apology for still soliciting,) we would yet drop a word on behalf of a poor and Popish district in Bermondsey. A Scripture-reader visits the Protestant and better portion of this district (St. Paul's). But the Popish and poorer part of the district requires still more a Reader or a Missionary. The incumbent, the Rev. Dr. Armstrong, has been recently so impressed with the claims of the poor Irish in the parish and neighbourhood, that he has set to work and learned the Irish language; and, with the consent of the Bishop of Winchester, he has opened his church for an Irish week evening service. We believe this is the first instance in London of an Irish service being held in either church or Dissenting chapel; but it has, by God's mercy, acted as a charm. The Roman Catholics from various parts of London have flocked to it, and they have been led to look with a very kindly feeling on a minister who has learned their dear Irish tongue, simply for their benefit. Already *a considerable number* have desired publicly to recant their faith in the church, and a form for that purpose has been drawn up and sanctioned by the Bishop. It is for the district around this church—a district in itself most poor and wretched—that we venture to appeal for a missionary, to be placed under Dr. A.'s superintendence. A minister thus acting deserves assistance, and we consider the opportunity of usefulness in the appointment peculiarly promising."

We rejoice also to hear of the success of the mission in St. Giles's; and we see by the grumbling of the correspondents in the Popish prints, that the Liverpool mission is also beginning to tell. At Paisley, a new Anti-Popish mission has been started with encouraging prospects. Mr. Henderson of Park, who is amongst the foremost in every good work, has just despatched two Highlanders to commence a mission in Ireland—the Gaelic and Irish languages being nearly the same. Christians in Scotland have this object much at heart, and for the promotion of it, by preparing properly instructed agents, the new Training School, or Protestant Institute, is projected as

Edinburgh. The subscription for that is steadily advancing. And speaking of Ireland, we may mention that Mr. Campbell at Belfast is now raising subscriptions to double the size of his present place of meeting for controversial conversations; and that we have the most undoubted evidence of the great progress of Protestantism in that country. The most striking proof of this is found in a letter from Paul Cullen, to the editor of the great French Jesuit paper the *Univers*, and dated "Drogheda, Feast of St. Thomas, 1851." The following is an extract. Of course we know the true meaning of the pretence, that the people are converted merely from temporal motives. Any man who knows Popery at all is aware, that apart from the grace of God, it clings to its creed all the more desperately as it sinks in beggary and rags. Let us "thank God and take courage."

"Latterly," says Paul Cullen, "new auxiliaries, in the shape of Bible hawkers and street preachers, have been added to our numerous enemies. They are generally men of low condition, ignorant, without education, without knowledge of the truth, and whose antecedents are often anything but edifying. It is probably on that account that they are selected to carry on this war of unexampled calumny and outrage. They are paid from two to three pounds sterling monthly. These singular recruiters of falsehood watch the poor man in the street, and enter stealthily into his dwelling, to inoculate his mind with their diseased doctrines. Money! Money! that is their great persuasive argument. As soon as they discover a starving fellow-creature, a child of sorrow, they hasten to exclaim, 'Join us—abjure your faith, abandon your adoration of the Virgin Mary, and we will relieve your wants!' If the poor man remains true to his faith, they refuse him all succour. When we consider the conduct of these men, we cannot help recalling to mind the words of the tempter to our Divine Saviour, 'If thou wilt fall down and worship me, I will give thee all the kingdoms of the earth.'"

"What increases the strength and consistency of the hostilities directed against us is, that we have in Ireland the most complete system of Protestant education, commencing with parochial schools, and terminating with the Great Dublin University—the bulwark of the Anglican doctrines of the country. These institutions are entirely under the control of the Protestant clergy, and deeply imbued with its spirit. It is not necessary to add, that they possess large incomes, formerly the property of the [Roman] Catholic Church."

"We had been told, 'the government will give you colleges where your religious doctrines shall be respected.' In fact, those colleges were given; but you are aware that, though dangerous to the faith and to the morals of the faithful, they were disapproved of by the Synod of all the Irish bishops assembled at Thurles. To give you an idea of the spirit in which those colleges are directed, it will suffice to state, that in the college at Belfast, of twenty-two professors and masters, there are but one or two [Roman] Catholics, and that French Huguenots, or Scotch Presbyterians, and other sectarians, are entrusted with the training of the young minds of the [Roman] Catholic children of Ireland. This precise information will enable you to understand the immensity of our embarrassments, and the want we feel of some great support to maintain the fierce combat waged against our faith."

THE ANTI-MAYNOOTH AGITATION.

"Whate'er is false, deceitful, foul;
Whate'er antagonist to truth;
The bigot's heart, the tyrant's scowl,—
Thou art their native soil, Maynooth.
And shall we still the nuisance nurse?
Still feed a death-diffusing pest?
No! rise, exterminate the curse,
The gangrene starve on Ireland's breast."

"Ireland asks bread, government gives her the stone of Popery; she asks a fish, they give her the serpent of Jesuitism."—*Rev. Hugh Stowell.*

SINCE our last, the agitation for the overthrow of the Maynooth Endowment has been proceeding with great energy, especially in England. Splendid meetings have been held in a great number of towns; those of Liverpool, Manchester, Birmingham, Dublin, Newcastle-on-Tyne, Bolton, and Plymouth, Belfast, and the clergy of the archdeaconry of London, being chiefly

remarkable. It is truly delightful to discover, not only the strong Protestant spirit that has everywhere been manifested at those meetings, and to read the eloquent speeches that have been delivered, but to observe the thorough spirit of union amongst all denominations of Protestants, which has formed one of their most striking characteristics. Let this spirit only be maintained, and by the blessing of God the issue is certain, and will be speedy. We are glad to observe that the agitation is beginning to tell directly on the members of Parliament; and, although in the case of Mr. Cardwell, M.P. for Liverpool, we have a thoroughly unsatisfactory answer to Dr. McNeile's letter, which may also be said of the answer of Lord James Stewart to the people of Irvine, and the professions of Admiral Houston Stewart at Greenwich, let the people only determinedly persevere, and the politicians will soon change their tone, or they themselves will be changed, for the public feeling is gaining ground. The Glasgow petition against Maynooth is signed by 62,459 males. We observe, also, from the wailings of a correspondent of the *Catholic Standard*, February 14, that the candidates for the vacancy in Kent are both against the Maynooth Endowment.

"Kent, on the shores of which St. Augustine with his few zealous companions first landed, bringing the good tidings of the Catholic faith, directed by Pope Gregory the Great, in the sixth century, is now a wilderness. God's grace is absent. That once holy ground is now the arena of horrid blasphemy. The kings of the earth are rather obeyed than the ordained priests of the Church of Christ. Sir Brook Bridges and Sir Edward Dering are rival candidates; and to prove the wretched depravity and miserable degree of degradation and prejudice of this place, their success mainly depends upon the amount of their 'No-Popery' cry. Extract from Sir Brook Bridges' address:—'I will oppose to the utmost of my power all grants of money for the Roman Catholic College of Maynooth.' Extract from Sir E. Dering's address:—'He (Sir E. D.) believed the charges brought against Maynooth had been literally and substantially proved, therefore he should vote against the Grant.'"

Mr. Spooner, member for Birmingham, has declared his determination, as might have been expected, to vote against it. Now, if the politicians are determined to persevere in their infatuated course, we are aware that a cry of politics may perhaps be raised against us; but that cry must be met by firm determination. Mere partisanship is beneath a true Christian, who should have no politics but the Bible, even as the Papists have no politics but the interests of Rome. Hence, they gain alike from both classes of politicians. Let the Christians of the empire learn a lesson of consistency from them. Let them stand together, and subordinate all politics to the resistance of Romish aggression, and by the blessing of God they are sure to succeed. But, meantime, we find the Popish organs congratulating themselves on the vacillation and feebleness of Government, which of course ought only to lead Protestants to redoubled efforts and greater determination. Speaking of Mr. Fox Maule's speech at Perth, the *Catholic Standard*, February 14, says:—

"He also declares that 'it is a very different thing opposing a measure which you think to be wrong, before it has become law, and one that has been established and acted on for six successive years.' 'Therefore,' continues the right honourable gentleman, 'I candidly tell you at once, that if any bill be introduced to abolish this Act of Sir Robert Peel, it will not only, I conceive, be my duty, but IT IS THE INTENTION OF THE GOVERNMENT TO OPPOSE SUCH A BILL,'—an avowal, which the report states, was received with 'hisses and cheers.' What effect this Cabinet manifesto will have upon the malignants, it is impossible for us to conjecture; but as every statesman in Parliament,—as every member of either House who can have the remotest chance of office, or the faintest pretension to a seat in any Cabinet, has been a party to the endowment of the Catholic Ecclesiastical College, WE ARE DISPOSED TO THINK THAT MAYNOOTH IS PERFECTLY SAFE. And why? The Presbyterian President of the Board of Control is candid enough to state the reason; namely, 'the great risk of withdrawing the endowment at a period when the sister kingdom is not in a state of tranquillity;' he might have added, 'and when Europe is in a state of commotion—and England tormented with apprehensions of a French invasion.'"

INSPECTION OF NUNNERIES.

THE NUN'S LAMENT.

"See the beautiful maiden laying aside her womanly pride at the behest of Rome; see her shorn of the flowing locks which God had given her for garniture; see her approaching the altar in her bridal robes, to lay them aside as if they might be an acceptable offering to God; see her prostrate before a man—a mortal—renouncing the world and all its holy associations for ever; see her mantled with that deep black horrid veil; see her received into the dark cloister by spirits clad like herself, in the black garments of death; see her buried for ever from your sight,—buried for ever, it is feared, from the glories of heaven,—lost to man, and lost to God."—*Speech of the Rev. A. F. Kemp, at the Bolton Anti-Maynooth Meeting.*

Oh! I am weary of this lonely place,
Where scarce a sunbeam o'er the wall's sad grey
Its silent course of cheerful light may trace,
To whisper hope, and tell of brighter day.

Alas! for me the summer sun in vain
At eve shall brighten up the forest glade,
Or throw its glittering rays across the plain,
Where oft a child, in careless glee, I've play'd.

They tell me here no thought of earth should be
Allow'd to hold a place within my heart;
That I am dead to it, and it to me,
Since that sad day on which we vow'd to part.

They speak in vain; for thoughts will often rise,
Although to give them words the tongue forbears;
My wand'ring heart to bygone mem'ries flies,
Which mingling check the ardour of my prayers.

Oh! I am weary: Death, why dost thou stay
Thy hand from smiting? All I loved are gone,
Or dead to me: oh haste, make no delay,
I go unwept, unheeded, and unknown.

Even in this dreary cell, in thought I hear
The voices loved in childhood's happier hours,
Behold again the forms I then held dear,
Wander once more 'mid youth's enchanted bowers.

Oh! I am weary; yet they bid me seek,
In soulless prayers, and empty forms, the rest
Of a worn spirit, tired, and frail, and weak,—
Forbid to weep, and yet by grief oppress.

Oh! I am weary, but no kind voice now
Is here to speak of hope, and chase my fears;
No mother's hand may press my fever'd brow,
And point my longing soul to brighter spheres.

Oh! I am weary, and would fain depart
This living tomb, for I am sick of life,
(Of life like this, that rends the breaking heart.)
And I would die if death would end the strife.

The movement for opening up to public inspection the prisons in which so many poor girls are shut up by the bachelor priests of Rome, is going on with great energy, and a bill is, we understand, about to be introduced into the House of Commons on the subject. Even in the smaller towns the feeling is most unanimous. The various memorials and petitions are progressing rapidly. Edinburgh, Glasgow, Perth, Paisley, Rothesay, Islay, &c., will soon be ready.

"The Women of Westmoreland and Cumberland have commenced what will probably be monster documents, and ladies in County Tyrone are moving. Greenock, Port-Glasgow, Dorchester, Stroud, have completed memorials to Her Majesty. The petitions to the Queen and that to the House of Lords from Helensburgh, signed by nearly all the women of that place who can write, have been very cordially taken charge of by the Earl of Shaftesbury, with best wishes for their success. That to the Commons has been entrusted to Mr. Smollett, the county member, who assures us that he will earnestly enforce its prayer. Those from Row, Shandon, and Gareloch-head, have, we believe, been committed to the same hands. The Dundee petitions have been confined to ladies of the upper classes. In another large sea-port town the lady who chiefly conducted a memorial to Her Majesty, mentions that she was delighted to find a hearty and intelligent Protestant feeling diffused in the lower ranks, chiefly through the instrumentality of the *Bulwark*." A respected correspondent sends us the following in regard to Alloa:—

"We have the satisfaction of stating, that the ladies of Alloa have exerted themselves with great success in getting up petitions to Parliament, and an address to the Queen, in reference to the inspection of nunneries. The petition has been signed by females of all ranks, from the circles of nobility downwards. 1050 names have been appended to it. Mr. Johnstone, M.P. for the county, has most cordially agreed to present it in the House of Commons."

NECESSITY FOR UNION IN PRAYER.

THE only source of effectual help in our present most eventful struggle is the omnipotence of God. "The Lord reigneth," is the great source of

consolation. We may well exclaim, in looking at the gathering hosts of Antichrist and the feebleness of rulers, "We have no might against this great multitude, neither know we what to do, but our eyes are upon thee." In these circumstances, the "Protestant Alliance" have sent forth the following excellent and seasonable address:—

"The Committee of the Protestant Alliance is composed of Christians of various denominations, who are united in the one desire of maintaining and defending from the assaults of Popery that truth which they trust they have been taught by the Holy Spirit from the pure Word of God; and in the firm determination of preserving inviolate that liberty of conscience which, through the gracious providence of God, they have inherited from their fathers, as the result of the deliverance from Papal bondage, achieved by the triumph of the principles of the Reformation. The Committee feel the difficulties of the work they have undertaken; they know that it can only prosper as the Lord sees fit to bless it; and the object of this address is to call upon all their fellow-Protestants—not only those who have joined this Alliance, but all those who love their Lord and Saviour, and who are zealous for His truth—to unite with them in their prayers for heavenly wisdom to direct, and an abundant blessing to encourage, their efforts in His cause.

"The present is, in many respects, a time when such prayers are specially needed. If we look at home, a new session of Parliament is commencing, and subjects of deep importance to the cause of scriptural Protestant truth will be dealt with by the Legislature. A motion for withdrawing the aid of Government from the Popish establishment of Maynooth will probably be brought forward; and the Protestant Alliance would feel a lively interest in the success of such a measure. The prayers of all are earnestly desired, that He who has the hearts of men at His disposal may give to our senators wisdom, and overrule their counsels to the promotion of His glory. Nor whilst they entreat for mercies, should they forget the blessings they enjoy, acknowledging with thankful hearts the shining of Gospel light in those parts of these islands which had long been under the darkness of Popery.

"Looking at the nations abroad, there is much special cause for prayer on behalf of our fellow-Christians on the Continent of Europe. The Committees of the Protestant Alliance are from time to time hearing of their fellow-Christians in foreign countries who are suffering persecution for the cause of Christ. Many of them are now in prison, for no offence but for reading together the Word of God; and the Committee would invite their brethren to make the wants and distresses of those so afflicted a subject of express intercessory prayer. In doing so, they would remind them of the scriptural grounds for such special supplications. In the Old Testament we read, that when Nehemiah heard that the remnant that were left of the captivity were in great affliction and reproach, he offered prayer on their behalf 'to the great and terrible God that keepeth covenant and mercy for them that love Him and observe His commandments.' His prayer was heard, and help was sent to them in their trial. And in the New Testament, St. Paul gives the distinct direction to 'remember them that are in bonds as bound with them,' and often appeals to the sympathies of those whom he addresses in such touching words as these—'Remember my bonds!'

"It would doubtless tend, with the blessing of God, to cheer the hearts and strengthen the faith, and confirm the resolution of the afflicted brethren, if they should hear that British Christians sympathize with them in their trial, and are desirous of seeking strength for them under it, from Him 'who is made Head over all things to the Church, which is His body, the fulness of Him that filleth all in all.'

"The Committee believe, too, that such union in prayer will be a great means of drawing the hearts of Christians at home to one another, of increasing brotherly love, and promoting oneness of spirit; and it is a suitable preparation for a conflict with error, which must call forth much zeal, but which the true Christian will engage in meekly and without bitterness. In this fellowship with foreign Christians, they will be strengthened in the assurance that those who are divided by circumstances, or who in some respects differ even in principles, are nevertheless able to unite in prayer for one great and common object, assisted, as they trust, by one Spirit, and approaching the one God and Father of all by that one and only Mediator of whom the whole family in heaven and earth is named.

"The Committee abstain from suggesting any particular time or means of carrying out this object. Many probably will feel it most suitable to set apart for that purpose the day on which Parliament meets; others may find it more convenient to fix an early day in the following week. But they entreat their brethren to continue instant in prayer; to strive, by the grace of the Spirit, to rise to a true sense of the exigencies of the times; to ask that the 'spirit of love, of power, and of a sound mind,' may be given to all those who appear to be called, in the providence of God, either to offer counsel to their brethren, or to fill posts of difficult and important duty.

"JOHN MACGREGOR, *Hon. Secretary.*
HENRY J. DAY, *Secretary.*

"9, SERJEANT'S INN, FLEET STREET, LONDON,
January 1852."



THOMAS A BECKET.

A THREEFOLD VIEW OF CARDINAL WISEMAN.

I.—THE CARDINAL IMITATING THOMAS A BECKET.

It is well that the Protestants of the empire should understand distinctly the character and aims of Dr. Wiseman, who, by the mistaken policy of our Government, has been allowed to settle in London as a secular prince of the Roman empire, and the centre of a great confederacy for overthrowing the Protestantism of Britain. Into the private character or history of this emissary of the Pope we do not propose to investigate. But there is enough in regard to him patent to all men to indicate the true nature of the new power with which we are called to struggle, and it is well to look the matter fairly in the face. We shall arrange our remarks under three heads.

Dr. Wiseman professes to be an imitator of Thomas à Becket, to begin with, and a devoted servant of the Pope. That this is his true character is evident from his own words, in which he tells the Popish "clergy and laity of the London district" not to fear:—

* "That the interests of religion will be jeopardized in his hands, least of all when the cause of the 'Holy See' is particularly concerned.' 'Would to God you could bear with some of my folly.' 'But do bear with me, for I am jealous of you with the jealousy of God.' But need I remind you or others, of when, or how, I have been nourished in the faith; how from early youth I have grown up under the very shadow of the Apostolic chair; how week after week I have knelt at the shrine of Peter, and there sworn him fealty; how I have served as good masters, successive Pontiffs in their very households, and have been admitted to confidence, and if I dare say it, friendship by them! And is it likely that I should be behind any other, be he neophyte or Catholic of ancient stock, in defending the rights of my holy lord and master under Christ, or that I can require the summoning to watch with jealous eye any attempts to infringe them!"

In the same publication he goes on to declare his fervent devotion to and determination to imitate the so-called St. Thomas of Canterbury as follows. The passage is most worthy of notice:—

"The *second* altar at which I knelt in the Holy City, was that which marks the spot whereon St. Peter cemented the foundations of his unfailing throne with his blood. The *first* was that of our own glorious St. Thomas. There I returned thanks for the great blessing of being admitted among his children. For two-and-twenty years, I daily knelt before the lively representation of his martyrdom; at that altar I partook ever of the bread of life; *there for the first time I celebrated the Divine mysteries; at it I received the episcopal consecration; he was my patron, he my father, he my model.* Daily have I prayed, and do pray to him, to give me his spirit of fortitude to fight the battles of the Church, if necessary unto the *shedding of blood.* And when withdrawn from the symbols of his patronage, by the supreme will of the late Pontiff, I sought the treasury of his relics at *Sens*, and with fervent importunity asked and obtained the *mitre*, which had crowned his martyred head, and I took myself from the shrine of the great confessor, defender of religious rights, St. Edmund, *a part of that right arm*, which so often was stretched forth to bless your forefathers."

It becomes a very important question to all of us, therefore, who and what this Thomas à Becket was, whose would-be successor and the proprietor of one of whose rotten bones we have now amongst us in the person of Dr. Wiseman. History is very full in recording the exploits of this Popish saint and martyr,—who flourished about the year 1160,—was the notorious patron of murderers, and one of the most turbulent and pestilent traitors that ever existed in England. From being a boon companion to the king, he was made Archbishop of Canterbury, and then exhibited himself in his true

* "Words of Peace and Justice, addressed to the Catholic Clergy and Laity of the London District, on the subject of Diplomatic Relations with the Holy See." By the Right Rev. N. Wiseman, D.D. Dolman, London, 1848.

colours. Let us turn, for example, to Hume's History of England, vol. i. pp. 390, 391.

"The ecclesiastics in that age had renounced all immediate subordination to the magistrate. They openly pretended to an exemption in criminal accusations from a trial before courts of justice ; and were gradually introducing a like exemption in civil causes. Spiritual penalties alone could be inflicted on their offences ; and as the clergy had extremely multiplied in England, and many of them were consequently of very low characters, crimes of deepest dye, murders, robberies, adulteries, rapes, were daily committed with impunity by the ecclesiastics. It had been found, for instance, on inquiry, that no less than a hundred murders had, since the King's accession, been perpetrated by men of that profession, who had never been called to account for these offences ; and holy orders were become a full protection for all enormities. A clerk in Worcestershire having debauched a gentleman's daughter, had at this time proceeded to murder the father ; and the general indignation against this crime moved the King to attempt the remedy of an abuse which was become so palpable, and to require that the clerk should be delivered up, and receive condign punishment from the magistrate. Becket insisted on the privileges of the Church ; confined the criminal in the bishop's prison, lest he should be seized by the King's officers ; maintained that no greater punishment could be inflicted than degradation ; and when the King demanded, that immediately after he was degraded he should be tried by the civil power, the Primate asserted that it was iniquitous to try a man twice upon the same accusation, and for the same offence."

The whole kingdom was convulsed by the struggle, and when at length, to rid the kingdom of him, certain private individuals most improperly put this man to death, he was proclaimed and worshipped as a martyr by the Popish Church, and the King himself was forced to do a most degrading penance in order to procure absolution and secure the loyalty of his Popish subjects. We quote again from Hume :—

"As soon as he came within sight of the Church of Canterbury he dismounted, walked barefoot towards it, prostrated himself before the shrine of the saint, remained in fasting and prayer during a whole day, and watched all night the holy reliques. Not content with this hypocritical devotion towards a man, whose violence and ingratitude had so long disquieted his government, and had been the object of his most inveterate animosity, he submitted to a penance still more singular and humiliating. He assembled a chapter of the monks, disrobed himself before them, put a scourge of discipline into the hands of each, and presented his bare shoulders to the lashes which these ecclesiastics successively inflicted on him. *Next day he received absolution.*"—P. 444, Edinburgh, 1810.

From all this we cannot surely be mistaken, if we unhesitatingly infer,

1. That Popery is altogether unchanged—that if it could, it would destroy our liberties, upset our laws, degrade our Queen, and do all that it ever did in the darkest ages.

2. That the great object of Dr. Wiseman's mission, however smooth his words may be, is to establish the canon law in England, and that he will reckon himself a great saint in proportion as he is able successfully to copy, "even unto the shedding of blood," the spirit of Thomas à Becket and his allies.

3. That our rulers are blind, in so far as they are not alive to all this, and deeply criminal in so far as by training at the public expense a race of emissaries of Rome, they are avowedly supplying this great ringleader in the plot with the means of accomplishing his object.

We are now fairly warned that this is the state of things that Cardinal Wiseman would fain restore if English statesmen will continue to aid him. It is to be hoped that the people of this country will arouse in time to a sense of their danger. In future Numbers we shall consider Dr. Wiseman in his character as a man, and as a scholar and controversialist. We have some curious things to bring out.

ANTI-NATIONAL SPIRIT OF POPERY.

It has often been remarked that Popery eats out of its priests and victims everything like patriotism, and inspires them with a fierce hatred of their own country, if that country is not an abject slave of Rome. The following extracts will illustrate this peculiarity of their system, in regard to the Popish subjects of England. Priest Bamber at Sunderland, who was lately trying to make himself appear so amiable to Protestants, thus characterizes the "people of England" in a letter published in the *Sunderland Times*, and dated January 7, 1852:—

"Now, if I could presume to give a word of advice to English readers, it would be, to distrust the authority of English travellers. * * * I have often met and conversed with these precious travellers at Rome, Leghorn, &c., and I have found them, generally speaking, to be *senseless bigots*, full of self-conceit and contempt for the people whose politeness and charity treat them with only far too much kindness and forbearance. Only fancy a pair of these 'goslings' in St. Peter's Cathedral. While they are talking and staring about with Pagan irreverence, they see a crowd of rustics enter, clad in the picturesque costumes of the Pontifical States—who, before going to market, wish to pay their homage of adoration to God, and of veneration to his chief apostle, in the most magnificent temple of Christendom. These good simple rustics approach the statue of St. Peter, they reverentially apply first their lips and then their forehead to the feet of the statue, and then kneel down to say their prayers. 'Do you see that?' says Jack to Tom. 'Only think of it! what horrible idolatry! what gross superstition!' And perhaps, before another year has passed, the press will groan and the types sweat with the lucubrations of these wisacres for the edification of the 'enlightened' English nation; that is to say, the *most bigoted, the most prejudiced, the most mammon-worshipping, the most gullible, and the worst educated people in Europe.*"

2. The unhappy son of a Scotch baronet was lately caught in the snares of Popery, and going to one of the colonies, became editor of a Popish paper. Let us now see how he regards his native land, in which his new creed is at a sad discount. The following is an "elegant extract" from the *Montreal True Witness*, January 2, 1852:—

"Scotland, the most irreligious—the most drunken—the most thoroughly depraved nation in Europe, (with the exception perhaps of Protestant Sweden, *vide* Laing)—Scotland, where upwards of one-fifth of the native population are in a state of brutal heathenism—the land pre-eminently of drunkards and prostitutes, of grog-shops and brothels—groans in spirit over the wickedness of Irish Papists, and sends money and agents to reform the morals of the Catholic daughters of Erin, *the humblest and poorest of whom are as justly CELEBRATED for their PURITY and CHASTITY, as the thoroughly Protestantized people of Scotland are INFAMOUS throughout the world for their corruption.* Scotland, of whose population of about two millions and a half, 500,000 are ignorant of the name of Jesus, or, knowing it, know it only as a term of blasphemy and execration. Did we read in history of the inhabitants of Cyprus sending missionaries to the Vestals of Rome, or of a deputation from Sodom and Gomorrah waiting upon Abraham, in order to remonstrate with him upon the error of his ways, we should reject such accounts as too monstrous for belief."

3. The Papists have just started a new paper in Dublin, called the *Telegraph*, breathing a still more deadly hatred of all that is most valuable in this country than the *Tablet*, and sympathizing most cordially with the tyranny of France. Hear them glorying over our anticipated difficulties with that country, and see what sort of a brood issues from our endowed training school at Maynooth. The following passage was quoted by the Rev. T. D. Gregg at the recent great Protestant meeting in Dublin:—

"They see that at the very moment they hoped to pull down the Vatican, it is surrounded and defended by 400,000 muskets—not such muskets as England has been fighting with in Caffreland, but good muskets, in the hands of excellent marksmen. It is the same politicians, the same statesmen, the same press that persecuted the [Roman] Catholics last year, that called out for new penal laws and fresh persecutions against us. They are now engaged in vilifying Bonaparte, and in slandering Frenchmen. They are baffled,

they are exposed ; their machinations are discovered ; and we cannot be surprised that, instead of thinking now of triumphs over [Roman] Catholics abroad, their craven fears, and their consciousness of the punishment they merit, urge them to think of armed encampments round London, of fortifying their coasts, of manning their fleet, and of increasing that branch of the army—the artillery—into which it has hitherto been the Anglican policy to admit as few Roman Catholics as possible. (Cheers.) A panic has seized upon the ‘No Popery’ conspirators at the commencement of that very year during which they hoped to see renewed in Europe all those horrors to which the preaching of Luther first gave birth. *In their fears we rejoice ; in their dismay we triumph ;* as for the evil they have done us, we see them chastised by a power that is omnipotent, and a justice that is everlasting.”

4. The notorious Dr. Cahill, in a “Letter to the Duke of Wellington,” dated “Newcastle-on-Tyne, January 24, 1852,” comments with great zest and cordiality on the following extract from the *Times* newspaper, dated January 23, 1852 :—

“The French could detach a force from their army, which, if it were transported across the channel, could reach and occupy London. The passage across the channel could not be with any certainty prevented by an English fleet. As to smaller expeditions, an army, exceeding in numbers the entire military forces of Great Britain, could in all human probability be lodged in a fortified camp, on our shores, within a week after the declaration of war.”

Upon this Dr. Cahill exclaims with triumph :—

“My Lord Duke : The announcement just quoted, and published yesterday by your own journal, cannot fail to fill with *surprise and delight* all those who throughout the world have been accustomed, up to this period, to hear no language uttered by England except the voice of triumph, defiance, domination, and tyranny. There can be no mistake in the official succumbing of the *Times*. For the first time in the history of the last six hundred years, England acknowledges the superiority of her old rival, the facility of the occupation of her shores, the successful storm of London, and the total weakness of your fleet to meet the emergency.”

Such extraordinary language from the pen of a professed minister of peace and citizen of Britain, may appear incredible to those who know not the deadly spirit of seditious hatred with which the emissaries of Rome gnash their teeth at the Protestant power of Britain. But the secret of the whole comes nakedly out at the end of this notable epistle, where it is said,—

“England is certainly in danger ; and, war once proclaimed in France, her fate is sealed. Russia takes India, Canada revolts, and how can we, the priests, or your Grace’s name, keep in fixed loyalty the Irish discontent, inflamed by wrong and insult ? Should the French (which is not improbable) make a successful descent on our Irish shores, I would most delicately suggest to your Grace not to enlist the Irish till at least you strike off our chains—till you withdraw entirely the burning insult of Lord John Russell—till you confine the Protestant calumniators within their own mock churches—till you promise tenant-right, (that is to say, a bed to lie on and a house to live in for the wives and children of the soldiers,)—till you induce the English journals to cease telling lies of Ireland—and till the Queen can return to revisit us, and hear from our devoted hearts (*when all these conditions shall have been fulfilled*) the loud, long, and ringing huzza, declaring that we forget and forgive, and that she can command our life’s blood in the service of her throne, and the maintenance of her authority.”

Here an attempt is openly made to bully the Government of Britain into a prostrate subserviency to the “beast,” as the condition of Popish loyalty to the Queen and country in the event of a war. Give Popery all her own way and she will be loyal, not otherwise. And observe the extent of her demands. We must not only abolish all legislation whose object it is to restrain the insolent aggressions of the Pope, or as it is expressed, “withdraw entirely the burning insult of Lord John Russell,” but put down by force Protestant missions in Ireland, whilst Dr. Cahill and all the priests are allowed freely to rave against Protestantism in England by word and pen, for that is the meaning of the phrase, “confine the Protestant calumniators within their own mock churches.” We must not only allow the priests to dictate terms to the Irish landlords, but extinguish the liberty of the press, which is the

meaning of "inducing the English journals to cease telling lies of Ireland," otherwise the sickly and conditional loyalty of the Papists cannot be counted upon in an emergency. "When all these conditions are fulfilled," the Queen may, by the gracious permission of this braggart priest, revisit Ireland, and the rags of her Popish peasantry will perhaps flutter in welcome—unless, indeed, it strikes the priests in the meantime that it would be more convenient were she to abdicate at once in favour of the Pope. In that case she may get a hint, "after all these conditions have been fulfilled," that she had better stay at home.

This plain speaking is very important at the present moment. It is well fitted to teach our rulers, if they are not judicially blinded, what a viper they are nursing in their bosoms, and what is the true result of the Maynooth training. The thorough-going slaves of a king in Italy cannot be loyal subjects of the throne of England. "No man can serve two masters."

OPENING OF PARLIAMENT—PROSPECTS OF PROTESTANTISM.

WE contemplated the opening of Parliament with interest, not as political partisans, but simply as Protestants, anxious to ascertain the feelings of our rulers in regard to what is daily becoming by far the most vital question of the day. And it is vain to conceal from our minds the fact, that the Protestant fermentation of last session seems to have greatly subsided, and that it is not in the senate of the nation, as at present constituted, that much spontaneous zeal in behalf of the truth of God is to be expected. The Papists have made their *move*. The fully developed array of their new hierarchy with a Cardinal at its head, stands on the face of England. A temporary uproar has been made, a delusive bill passed, but still England is partitioned amongst the emissaries of the Pope, and the object of the Propaganda is in the meantime gained. The only thing certain in regard to Government is, that Earl Grey refers the matter now to public opinion. Lord John Russell says that the bill has effected its object. Mr. Fox Maule at Perth positively declines to support the withdrawal of the Maynooth Grant—the Popish Archbishop Murray has been again visiting Lord Clarendon in Dublin. The stir in other words is over, and there are strong suspicions that a new Popish alliance is not improbable, and that it may take the form of a diplomatic arrangement with the Pope. The Popish Bishop of Limerick alluded significantly to this daring project at the late dinner to Lord Arundel, and the matter is followed up by the Glasgow Popish paper, as follows:—

"What, we wonder, will the noxious swarm of anti-Maynooth vagrants, who now infest the country, say to the retrograde system of religious policy about to be adopted by the British Government, as significantly hinted at by Dr. Ryan, the Bishop of Limerick, at the Arundel banquet, and concerning which, it is tolerably manifest, his Lordship did not altogether speak '*without book*.' Talking of the Ecclesiastical Titles Bill, his Lordship said—'This penal bill is so unjust, tyrannical, and injurious to the peace and happiness of society, that I cannot entertain a doubt but that it will be repealed after one or two sessions of Parliament. I admit it is not easy for Parliament or members of the Legislature to retrace their steps at once, or willingly admit their own folly, weakness, or tyranny. This is human nature. Neither individuals nor a party will easily or willingly admit that they have been wrong, or that they have acted foolishly or unwisely; but it strikes me that means could be found by which a satisfactory understanding could be come to between the temporal power and the just and spiritual rights of the Church, and that could be done only by the temporal power coming to a proper understanding with the Court of Rome on this difficult and important question. *The groundwork has been*

already laid for establishing diplomatic relations between the Courts of St. James and of Rome. Let that measure be given effect to—let those Courts come to an understanding and explanation; and if they do not, they will not be acting as they ought, but will be guilty of neglect that must be attended with injurious results. The Queen can send an ambassador to Rome, and the Pope one to the Court of St. James's. Nothing stands in the way but a little matter—that the Pope at first would only send an ecclesiastic. I believe that is but a matter of etiquette; and is the peace or welfare of the country to be sacrificed to etiquette? I hope not. A layman might easily be found suitable for the duty—the Pope could easily select a man of wisdom, learning, and trustworthiness to discharge the duty of ambassador at the Court of St. James's, and I am confident that His Holiness would not sacrifice us to any point of etiquette, nor leave us to tyrannical laws."

Let the Protestants of the empire have their eyes fully open to this tremendous danger; for if ever we have a cardinal legate sitting at St. James's as of old, and quietly influencing our Government, and a British politician—perhaps not a very scrupulous one—living at Rome, the interests of British Protestants will be effectually sacrificed in the dark. Besides, Britain will then openly unite herself again to the kingdoms of the "beast," and will share in their fearful desolation. If anything would open the eyes of our rulers to the madness of attempting to conciliate Popery, and of maintaining a feeble and vacillating policy in regard to this mystery of iniquity, it would be the contemptuous spirit of defiance which all the organs of Popery breathe against them, and will continue to breathe so long as the whole kingdom is not prostrate at their feet. Hear, for example, the style in which the *Catholic Standard*, February 7, speaks of Lord John Russell and his would-be wise policy. The article, for aught we know, was written by one of the Maynooth priests trained by the nation's £30,000 a year, which Lord John persists in continuing.—

"The Neophyte Knoxite is as puritanically bitter against the Church of Christ now, as he was when he penned the Durham Letter,—and his antipathy to Catholics cannot be modified in his nature, for he is conscious of having injured and betrayed; and of the ruin of his party, and consequently of his own influence, through his own treachery while they against whom he basely aimed his envenomed dart, not only despise his malice, but have the power and the will to punish the traitor. And this, no doubt, was the cause of his silence about the Titles Bill. The Bishops have treated that Act as a nullity—they have assumed their rightful titles—whenever duty required it,—without taking the trouble to recollect that there was such a law in existence,—and the Government which threatened with such swagger and ferocity, has not attempted to prosecute. Lord John Russell has in this business shewn himself the veriest coward that ever held the helm of State. Bobadil was but a poor prototype of the Prime Minister."

They tell a story in Scotland of a worthy minister who, in giving an address to a brother after ordination, administered a number of very plain and useful advices, and amongst the rest told him to avoid undue compliances with the sinful demands of men of influence in the parish. For, said he, "one compliance will only lead to a fresh demand, and at length a point must come at which a stand will be absolutely necessary, and then a stand will be very difficult. Amidst the abuse which they will then be sure to heap upon you, all that you will be able to say will be piteously like Balaam's ass, 'Am not I thine own ass, upon which thou hast ridden ever since I was thine unto this day?'" Besides the iniquity of their conduct, our rulers in their sinful compliances and vain attempts at compromise with Popery, will find themselves by and by, under the unsparing scourge of some future Thomas à Becket, precisely in the same predicament; whereas, were they at once to make a manly stand and throw themselves upon the Protestantism of Britain, they would escape from their miserable thralldom, and by the blessing of God secure the liberty of their country. Meantime we submit the following startling facts to our readers extracted by the *Protestant Magazine* from the Popish Directory for 1852. Let the Protestants of England only slumber a little longer, and their doom is sealed:—

"In 1851 the Ecclesiastical Titles Bill was passed. Did it respond to the desires of the people of England? Is it not a dead letter—a mockery—a snare? Will England do her duty when Parliament is dissolved, and the fate of England, so far as man is concerned, is submitted to her decision? Will England's sons be recreant? Will they blot the fair fame of their martyred sires, and grave Ichabod on the escutcheon of their fatherland? A foe is in this realm, advancing with no laggard steps. The record of his progress is before us; it is in one ten years most startling:—

STATISTICS OF THE POPISH CHURCH.

England and Wales :	1842.	1852.	Increase.
Colleges,	8	10	2
Religious Houses of Men,	3	17	14
Convents,	20	62	42
Churches and Chapels,	487	611	124
Priests,	624	1032	408
Scotland :			
Churches and Chapels,	69	98	29
Stations,	24	40	16
Priests,	86	124	38

"Deeds, not words, are wanted now. Was the indignation against the Papal Aggression only the clamorous outburst of passion and angry resentment of insult, or was it the heartfelt expression of Protestant principle aroused from its false security and guilty slumber, to a consciousness of danger, and a *consciousness of sin*? If genuine repentance be not shewn for the past by visible amendment in the present, by her own mouth will England be condemned, and justly will she deserve the sore judgments of a just and holy God. Let England beware of encouragement to Popery. In ten years there is an increase of 450 priests of Antichrist in this our land—all sworn foes of Jesus, our only Lord and Saviour—all enemies unto death of everything most dear and precious to man. Is it not time to do? What is a country or a home, if the light of truth be gone? If England return not a Protestant Parliament she is lost. Popery must be disavowed, and every approval of Popery erased from the statute-book; the endowment of Maynooth and all aid and assistance be withdrawn. We want not persecution, but we dare not recognise and support Antichrist. We dare not, because of the fear of God. 'The fear of the Lord that is wisdom, and to depart from evil that is understanding.'"

THE POPE OF ROME.

(From the Dublin Sentinel.)

Oh, a strange old knave is the Pope of Rome—
So powerless, yet so bold:
Without sheep enough for his wolves at home,
He seeks those of another fold.
But freedom must perish, and truth depart,
And virtue lose all its power,
Ere he'll plant his fangs in Britannia's heart,
And piecemeal her frame devour.
Shaking and shivering at home,
Oh, a coward knave is the Pope of Rome.

On England he fain would steal a march,
As others had done before;
Now, a smooth-faced monk—now a Jesuit arch—
Now a tyrant stain'd with gore.
The rack, the screw, the faggot, and stake,
Are the arguments he loves best;
Men's love for the Word of Truth to shake,
And to silence their protest.
Enthroned thus 'neath his temple's dome,
Oh, "the Man of Sin" is the Pope of Rome.

Life were a burden, and death a boon,
And hope would take flight away;
Torture and fire would test us soon,
If we bent to the Papal sway.
But the nation has risen in power and pride,
As it did in the days long past,
And its banner is floating far and wide,
And all good men are rous'd at last,
And for crown and altars, and hearth and home,
They will crush the sway of the Pope of Rome.



Monks in Ireland Burning the Bible.

POPISH MONKS BURNING THE BIBLE.

PRIEST BAMBER of Sunderland, in a letter which appears in the *Sunderland Times*, and is dated January 7, 1852, has the audacity to say, in regard to the Popish prohibition against reading the Word of God,—“I beg, however, the candid reader to notice the following facts:—1. These regulations of the Index [that of the Council of Trent prohibiting the reading of the Bible] were designed to be only *local and temporary*. 2. At the present time these regulations are *nowhere in force—they are obsolete—a mere dead letter*.” Now, this priest must either be very ignorant or something else which we do not care to name, and must imagine his readers to be very silly and credulous. For if there is one characteristic by which all Popish priests in all lands are and have been ever distinguished, it is hatred of the Bible and determination to put down its universal circulation. If this had been fixed upon, in fact, as the point of Popish unity, the assertion would not have been so very far from the mark. We could give innumerable proofs of this, but meantime we give an account of a scene which occurred in Ireland on the 23d of November last, and which has been sent to us by the Rev. Hamilton Townsend, rector of Ballyovie, who was himself an eye-witness of the fearful exhibition. Let us compare this fact with Priest Bamber's assertion, and we shall see that there is no unity in the words of Popish priests. We shall see also that Popery acts in one way when dealing with Protestants, and in a very different way when she has the field to herself.

“On Sunday November 23, 1851, two monks of the Franciscan order burned a copy of the New Testament. I was present, and on my remonstrating with them, the one who held the blazing book thrust it into my face, denouncing it as damnable, devilish, heretical. It occurred on the high road, and they stood on a little bridge, on the low battlement of which the monk laid down the book, when he could hold it no longer. To the left of this bridge extends the beautiful lake called *Mask*, to the right the mountains of Partry, the country about very wild, a few cabins are scattered around. The monks were tall, roundfaced men, dressed in a long blue coat which reached nearly to their feet, dark corduroy trousers, well worn at the knees, and broad-leaved felt hats. They were surrounded by a number of ragged urchins, their scholars, and a few grown people. As I came up, accompanied by the Scripture readers and Sunday-school children, (having just dismissed our Sabbath-school,) the monk was in the act of blowing a lighted turf which he held in one hand, while with the other he spread out the leaves of the book over the coal so as to make it ignite the more readily, his companion at the same time cheering lustily.”

DR. CAHILL'S POPISH LECTURES.

OUR readers generally must have heard of Dr. Cahill, a notorious and somewhat versatile Popish priest, who seems to combine in his own person the offices of political agitator, astronomical lecturer, and theological disputant. It would appear that he is at present travelling through England, and delivering discourses on polemics and philosophy. A copy has been sent us of what is pompously called “a most powerful lecture,” delivered by him in Liverpool, December 21, 1851; and in the *Sunderland News* for January 31, 1852, we find a report of the same lecture in substance redelivered, and of two more which were subsequently added. We take for granted that the Doctor is “starring” it over England, and repeating the same sophistries from city to city, and as he is highly praised by his own body, it may serve to put Protestants on their guard if we take the liberty to examine some of his statements. The *Sunderland newspaper* gives us first an account of the somewhat characteristic preliminary scene in the Popish chapel.

"The first to make his appearance when the audience had assembled, was the Rev. Mr. Bamber, who, having made a bow and crossed himself, ascended the altar, and announced that as some parts of the lecture to be delivered might be amusing, and give occasion for merriment, they had considerably removed the holy sacrament. He mentioned this to his (Roman) Catholic friends, so that their risible faculties might be under no constraint. Mr. Bamber then turned himself to the altar, and read the invocation of the Holy Ghost, after which he again bowed, made the sign of the cross, and retired."

From what followed, this precaution seems to have been totally unnecessary ; and besides, in all such cases, experience proves that the best way to prepare for a laugh is not by ostentatiously saying, "now I am about to be very witty." The hero himself, however, now comes upon the stage, and is thus described :—

"An interval of a few minutes elapsed, when Dr. Cahill, preceded by the Rev. Messrs. Kearny and Bamber, entered the church from a side door. Ascending the altar, he turned his face to the people, and manipulated some mystical signs, wholly unintelligible to our heretical understanding, but apparently well understood by the audience, who responded to them. The Dr. is a man of characteristic *personnel*—thoroughly Irish in gesture, tone, and appearance ; uncommonly tall—above six feet, we should say—and in long black robe, white surplice, &c. ; with dark hair, a broadly marked Milesian physiognomy, aquiline nose, and protruding eyes, which have an impudent, repulsive, side-long leer, when, upon making a point, after whacking the table with his hand, he pauses as if to note the effect of his words—a favourite rhetorical trick with him, judging from its frequency ; lame, owing to which he sits on and speaks from a chair ; possessing a tolerable mastery of his topics, such as they are—(we speak, of course, under reservation, not knowing how the Doctor might comport himself if under the unsparing scalpel of a clever opponent, Dr. Sleigh for instance)—a fluency of speech enough to make them palatable to an audience who are unaccustomed, because, according to his own exposition, forbidden to inquire critically into their foundation."

The subject of his first lecture was, "The Bible, as interpreted by private judgment, false as a rule of faith,"—the one delivered in Liverpool, and consisting mainly of a number of the most commonplace sophistries of the Popish school. His first object seems to be to prove, that because the word of God was not completed in the days of the Patriarchs, therefore the Scriptures are unnecessary now as a rule of faith. Here is the argument as reported :—

"For 2500 years, from the days of Adam to those of Moses, there was no book on religion—men learned religion in those days without a book. Surely God had as much respect for the souls of men in those days as now. If, therefore, a rule of faith was necessary for salvation, pray what had become of mankind without a book in those days ? Then for 1500 years afterwards they had only the five books of Moses, and he would like to know if the Jews got their faith out of them ? Let them come to the days of Christ. He did not say to his disciples when he was sending them into the world, 'take a book ;' he said, 'go teach and preach.' St. Paul said that 'faith came by hearing,' not by seeing or understanding."

The answer to this is, 1st, That the circumstances of the Patriarchs were very different from ours. God appeared personally to Adam, Enoch, Noah, Abraham, and Moses ; and as the lives of men were greatly prolonged in the first ages, the truth as coming directly from God was communicated from father to son over the whole primitive period. 2d, Although it had been otherwise, and could men have lived in the twilight of that morning of the world, there is no reason why we should shut our eyes now, like the owls of Rome, to the full blaze of the meridian sun of Revelation. 3d, As soon as a written word was given, it is certain that men were commanded to read it, and to settle all controversies in religion by it, and therefore Dr. Cahill's theory contradicts the plain will of God. "These words shall be in thine heart, and thou shalt teach them diligently unto thy children ;" "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." It is not true that "Christ did not say to his disciples, 'Take a book,' for he said expressly, 'Search the Scriptures : in them ye have eternal life.'" It was "out of all the Scriptures" that he expounded to them the things which concerned himself. The last quotation

is peculiarly characteristic of a Popish controversialist. "Paul said, Faith cometh by hearing, *not* by seeing," says Dr. Cahill; whereas we know that the very next clause of the same passage, which he suppresses, is, "and hearing *by the word of God*." But, 4th, Priest Bamber, who was sitting beside him on the same platform, ought to have set the lecturer right; for in a letter by him, which appears in the *Sunderland Times*, and is dated Jan. 7, 1852, he says, "Immediately after the invention of printing, and long before any Protestant version was known, there had been published numerous Catholic translations—*upwards of forty in Italy alone*—under the full sanction of Popes, Bishops, and Cardinals." Now, taking this at present as true, for the sake of argument, what would be the use of all this trouble on the part of Rome if the Bible be unnecessary? Either Dr. Cahill or the Popes must be wrong, and where, then, is Popish unity? But the truth is, both statements are incorrect; and whatever Mr. Bamber may say, the Popes hate the Bible as much as Dr. Cahill does; and the object of all their emissaries is,—playing into the hands of infidelity, or in any other way,—to get rid of that Divine Word by which their odious system of superstition and idolatry is clearly condemned. Dr. Cahill repeats the old Popish and infidel calumny about some of the books of Scripture being lost, forgetting that even the infallible Council of Trent has not included any of such books in the canon of Scripture, and that if Rome be as she pretends, the keeper of the Divine Word, she deserves to be severely punished and cashiered for having lost any of it. In the Sunderland lecture, however, we have an amusing and truly Irish addition to this absurd allegation, which has often been disproved. The lecturer exclaimed,—

"He would then say to Protestants, 'You deny purgatory? Look to the Epistle to the Laodiceans. You deny prayers for the dead? Get the two Epistles of Paul which are lost. You deny the worship of the Holy Virgin? Get the Hebrew Epistle of Matthew. In these lost books you will get commands for all these.'"

If no man alive has ever seen the books referred to, how does Dr. Cahill know what they contain? But surely if books were to be lost at all, it was very unfortunate for Popery to lose those of which she so especially now stands in need. If on the ground of pretending to have lost books at all, this would-be "custodian" of the Word of God should be cashiered for breach of trust, for losing such books she should be cashiered for downright stupidity. But in absence of all proof we shall continue to believe that this pretence is not only a tacit admission that Popery has no firm footing in the existing Scriptures, but since the present Scriptures repudiate her doctrines, that they ought to be had in abhorrence by all Christian men.

The second lecture was upon the supposed "infallibility of the Popish Church," and the whole scope of this lecture seems to be in the teeth of the previous one, for it is an attempt to prove from Scripture—the book formerly held to be unnecessary—the right of the Popish Church to settle, by her mere affirmation, all religious controversies. The necessity of a living interpreter to explain the Word of God is dwelt upon as if Popery were not something very different from a living light—a mere dead bushel to conceal the truth of God. It has been proved again and again, that the Popish Church has no such authority, and in fact that the pretence of possessing it, as made by her, is one of the marks of Antichrist. She professes to be equal to God, and claims "to interpret the will only that she may rob the heirs." Listen to the following extract:—

"Says Christ, 'He that heareth you heareth me.' The Greek did not mean, 'He who heareth you understands me.' The text signifies, 'If he listens at all, it is his business to

do what you desire him.' *'You and I,'* said Christ, *'are the same.'* Christ wanted to shew that the Apostle's voice was his voice; that *there was not two, but only one voice between them.* 'My voice is your voice, and he who despises you despises me.' The Doctor here gave an account of a conversation he once had with Dr. Pusey. Dr. P. confessed that his mind was very much confused. 'I don't wonder,' replied Dr. C. 'I have no faith,' said Dr. P. 'I am certain of that,' said Dr. C.; 'the fact of your searching proves you have no faith.' 'What crime have I committed,' exclaimed Dr. P., 'that God should not have given me faith?' 'You have committed the crime of rebellion,' replied Dr. C.; 'your ancestor left the Church, and transmitted his rebellion to his descendants. You are in the rebellion of your fathers. You have despised the authority of Christ: "He that despiseth you despiseth me," and you cannot get faith till you make reparation for the rebellion of your ancestors. The first act to get faith is to acknowledge the authority of the Pope.'

It is very difficult to imagine that a man of intelligence is serious in all this. Just think of the Council of Trent, for example, pronouncing its curses in favour of a string of the grossest heresies, and against some of the plainest truths of Scripture, and at the same time claiming to utter the very voice of Christ—"You and we are *the same.*" Think of Pius IX. battering down his people with cannon, and while pronouncing a blessing on the slaughtering weapons of infidel France, dripping with the blood of his own baptized subjects, saying to Christ, in an easy tone of assumption, "You and I are the same." It is remarkable, that in this very same lecture Dr. Cahill admits that they "had *twelve bad* and *six extremely bad*" Popes. It is well that he even makes this admission, which history, however, fearfully confirms and illustrates. But what then? Were these monsters true successors of the Apostles? Were they infallible interpreters of the Divine Word? Could it be said of them, without atrocious blasphemy, in reference to our blessed Lord, that there "was not two but only *one voice between them?*" And if not, where is this whole argument? Dr. Cahill is in fact forced to abandon it, and to betake himself to the Protestant ground when he says in explanation,—

"What had the Popes to do with their religion? They were very sorry they have had bad Popes. But would any body tell him if the law of England is wrong because the Chancellor happens to get drunk? The Queen may dismiss him, but his bad conduct has nothing to do with the law."

Neither it has. And so God's written word stands unmoved like a rock amidst all this guilt and corruption of man. "Let God be true, and every man a liar." But then this is plainly abandoning the notion of an infallible living interpreter, and taking to the true idea of a perfect and unchangeable written Word. And what then becomes of the famous advice given by Dr. Cahill to Dr. Pusey, to get rid of all his doubts and difficulties by "acknowledging the authority of the Pope," when a dozen of Popes are so bad, by his own admission, as to require to be thrown overboard by their own most unscrupulous advocate? A great ado is made, in the same lecture, about our being unable to fix the precise time when every Popish heresy was introduced; but our Lord himself tells us that the tares were sown in the vineyard "while men slept;" and it is enough if we are able to say with truth of any doctrine or practice as Jesus said,—"From the beginning it was not so." Men, we are told, were "*privily* to bring in damnable heresies." Equally without solid foundation is Dr. Cahill's declamation about the true Church being invisible before Luther; for, *1st*, Amongst the Waldenses, for example, a part of the true Church was perfectly visible even then; and, *2dly*, If it had been otherwise, we see a perfect parallel to this in Israel of old, when the prophet said, "I only am left," whilst God answered concerning his hidden ones, "I have left unto me seven thousand in Israel who have not bowed the knee to Baal." So even in the darkest ages of the Christian

Church, during that fearful period, for example, when one could look over the breadth of Europe, and scarcely any "moved the wing or peeped," there was still, as the Apostle expresses it, "a remnant according to the election of grace."

The last lecture reported is on transubstantiation—that most impious and contradictory absurdity of the Man of Sin. How men can bring themselves to credit such an outrage on Scripture, reason, and their very senses, or gravely to defend it, is passing strange. That Christ should have held his body in his own hand, and handed it to be eaten before he was crucified; how that body, which is now in heaven, should also be in ten thousand places in earth at once, and should come and go at the bidding of a worm of the dust—and often a most sinful one—it is difficult to imagine by what mental process a man can be reconciled to such palpable contradictions. Did our space permit, we could prove that there is not a vestige of Scripture proof for such a theory, and that it has been invented solely to deify a corrupt and usurping priesthood. One of Dr. Cahill's illustrations, however, is peculiar, and is given forth with such self-importance that we must notice it:—

"The lecturer then went on to speak of transubstantiation. That was, he said, the oldest law of nature and the first official act of the Father, and as a *professor of natural philosophy*, he (Dr. Cahill) could speak on it authoritatively. When God created Adam flesh and blood out of clay and slime, was not that transubstantiation? When Christ changed the water into wine at the marriage of Cana, was not that transubstantiation?"

Unfortunately, however, for this oracular statement in the cases referred to, the change was palpably produced—the clay actually became flesh, and the water actually became wine. Let Dr. Cahill and his fellow-priests transubstantiate *after that fashion*, and there is an end to the controversy. But so long as we see that no real change has been effected, but that the wafer remains a wafer still, we are not to be befooled by mere incredible dogmatism.

We trust that the sophistries of this itinerant apostle of the Man of Sin will be thoroughly exposed in all the towns which he visits. We are glad to see the Editor of the *Sunderland News* taking the question up with such spirit. Let the ministers of the gospel everywhere instruct and warn their people. Let them thoroughly inform them in regard to the deadly errors and devices of Rome, and by the blessing of God, truth will only be the more firmly established by all the shifts and artifices of superstition.

POPISH CHEAP LITERATURE.

THE Papists are leaving no stone unturned to circulate such information amongst their devotees as they think will serve to prop up their system of falsehood and delusion. In this they teach Protestants a very important lesson. We have before us, the first number of a new penny journal, published in Dublin, and called the *Catholic Guardian*. It is neatly got up, and of course contains samples of all the most offensive peculiarities of Rome. In addition to a grossly idolatrous hymn to the Virgin Mary, there is the most furious attack on Protestant Missions, from which we quote the following, which we commend to the gentle spirit of Priest Oakeley:—

THE WOLF IN SHEEP'S CLOTHING; OR, THE DEVIL LYING IN WAIT FOR THE CHILDREN OF THE CATHOLIC POOR.

"The Catholic poor are hereby cautioned against sending their children to proselytizing schools, which in great numbers have been lately established all over the city. These schools are brought home to the doors of the poor, having been opened at the entrances to the courts and lanes and alleys where the poor reside. Their object is to entrap the children of the poor, in order to pervert them, by robbing them of their faith and religion.

They are to be regarded, therefore, as lurking-places where the devil, as it is said of him in the Scripture, 'lieth in ambush like a lion in his den to catch the poor whilst he draweth them to him.'

"Parents, beware of these schools of perversion. Your children 'have been redeemed not with corruptible things as gold and silver, but with the precious blood of Christ,' 1 Peter. Will you then, for a morsel of food and a rag of clothing, give them up to their devouring enemy the devil ?

"Parents, you will have to answer for your children before the tribunal of that Judge who redeemed them ; their souls shall be demanded at your hands. Do not therefore treasure up for yourselves 'wrath against the day of wrath,' by sending your children to these nurseries of Satan.

"But the devil not only lies in ambush in these schools, he also sends forth his messengers among you. With words of peace upon their lips, but with designs of malice in their hearts, and with bribe in hand, they ask you for your children.

"Beware, parents, of these messengers of Satan. They are disguised 'in the clothing of sheep, but inwardly they are ravening wolves.' Take courage and resist their approaches—spurn their bribes—preserve your children from their ruinous grasp."

This only proves very clearly how much success attends those Missions, and the vast importance of extending and prosecuting them with increased energy. The same publication contains what is called "A History of the Protestant Heresy," by Liguori, a famous Popish bigot, and great favourite with Dr. Wiseman. To prove that amidst the struggles of the Reformation "God at the same time confirmed the faith of his people by extraordinary miracles," he narrates the following characteristic occurrence :—

"Some Jews bribed an unfortunate Christian servant woman to procure a consecrated Host for them, and when they got it, they brought it into a cavern, and cut it in little bits on a table with their knives, in contempt of the Christian faith. The fragments immediately began to bleed, but instead of being converted by the miracle, they buried them in a field near the city of Posen, and went home. A Christian child soon after, who was taking care of some oxen, came into the field, and saw the consecrated particles elevated in the air, and shining as if made of fire, and *the oxen all on their knees as if in adoration*. He ran off at once, and told his father, and when he found the fact to be as the child stated, he gave notice to the magistrates and the people. Crowds immediately followed him to the place, and all saw the particles of the sacred Host shining in the air, and *the oxen kneeling in adoration*. The bishop and clergy came at once in procession, and collecting the holy particles into the pixis, they brought them to the church. A little chapel was built on the spot soon after, which Wenceslaus, King of Poland, converted into a sumptuous church, where Stephen Damaleniski, Archbishop of Gnesen, attests that he saw the sacred fragments stained with blood."

This whole affair was certainly worthy of "oxen," and we could have understood it better had "oxen" also been the historians of it. It is obviously one of those "lying wonders" by which Popery is distinguished, and by which she brings discredit on the real miracles of the Word of God, and thus becomes eminently the promoter of infidelity.

POPISH MIRACLE AT HULL.

THE Scripture warns us that Popery should seek to advance its claims by means of "lying wonders." The result has fully verified the prediction. Popery abounds in pretended miracles, many of them, however, so clumsy that the imposition is palpable to any but the most ignorant and credulous. In Popish countries, unfortunately, it is with masses of men in this very state that Popery deals, and it is only surprising that she should occasionally forget that the case is widely different in Protestant England. The miracles of Scripture were done openly, were generally performed in desperate and notorious cases, and are abundantly testified by witnesses. The "lying wonders" of Rome, in so far as not palpable cheats, are done in secret, and supported by no sufficient evidence. The two following letters in regard to a scene which occurred lately at Hull, are curious and instructive. Here is, first, the miracle :—

"ANOTHER 'MIRACLE,'"

"To the Editor of the Eastern Counties Herald.

"SIR,—At the close of the lecture which the Rev. Mr. Trappes, Roman Catholic priest, gave last Thursday night to the members of the Mechanics' Institute, that reverend gentleman introduced to the audience a hard dry substance, which he called a rose, and which he stated possessed the wonderful qualities of opening or expanding to more than double its then size on a Christmas-day, and only on that day, and closing to its original size with the close of the day. The reverend gentleman further stated that he had himself his doubts on the subject until he had tried it. He then told the audience the way in which he tried the experiment, namely, by putting the rose in a glass of water on Christmas-eve, and on Christmas morning he found it expanded to more than double the size it was previous to his having put it in water, and as the day closed, the rose also gradually closed to its original size. This is all the information the reverend lecturer gave the audience respecting this wonderful rose, except that it had been brought from the 'Holy Land.'

"He did not then say whether he had or had not tried the experiment on any previous day; at the close of his remarks, however, he held up the rose to the audience, and said that any one who chose might examine it: whereupon a number of gentlemen went on the platform, (amongst whom I saw the Rev. Newman Hall,) and the rose was handed from one to another. I heard several gentlemen ask the reverend lecturer if he had tried the experiment on any other day, to which he simply replied that he had *not*, but intended to do so. I then asked him the same question, but in a different form; and to my inquiry the reverend gentleman said that he intended to give it to Dr. Horner to try the experiment; and it is to be hoped he will do so, out of respect to the numerous and respectable audience that went to listen to the lecture, and as an assurance that he did not intend to 'gull' them. After Dr. Horner has tried the experiment, he will of course publish the result in the Hull newspapers, seeing that the subject was brought so prominently before the public by the reverend lecturer. If the reverend gentleman's faith had not been a great deal stronger than his love of inquiry after truth, he would himself have tested the matter, by putting the rose in water a few weeks or days before Christmas; and if found to expand (which I have no doubt it would,) have thrown it away as too childish an attempt at 'Miracle,' and not exactly suited either to 'the times' or the country we live in. "R. M."

Here is the solution of it by a writer in the same paper:—

"ANOTHER MIRACLE."

"To the Editor of the Eastern Counties Herald.

"SIR,—I was much surprised on reading the letter of your correspondent, R. M., to observe that any Romish priest in England should have the effrontery to exhibit before an enlightened audience a 'rose of Jericho,' (*Anastatica hierochuntica*), and pretend it had the power of opening to more than double its then size on Christmas-day, and express a doubt as to whether or not it would open at any other period.

"It will open at all times, and whenever it is put into water; it is even affected by a humid atmosphere. * * * * *

"This is not the first time the 'Rose of Jericho' has been brought forward as a Popish 'miracle'; it is an old trick, and may delude the poor devotee on the continent, where intellect is enthralled by superstition, and where credulity may be imposed on by a set of wily priests, who know well to wield the knowledge they possess to bring the minds of the laity into utter bondage. But surely the time has gone by in England when it can, with any probability of gaining credence, be brought before an intelligent assembly attending a lecture at a Mechanics' Institution.

"Surely Father Trappes has outwitted himself in bringing forward this make-believe 'miracle,' with any idea of gulling the people of Hull; or, if he be himself deluded, he may be thankful to be enlightened by "TRUTH."

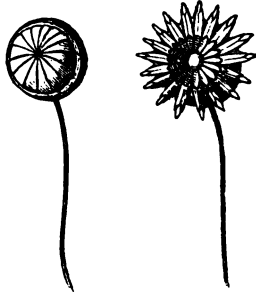
"January 15, 1852."

Upon the whole matter an eminent botanist has sent us the following remarks:—

"Your Popish friend's *rose* is not the *Rose of Sharon*, I am sure, for that *Rose* is always kept by Rome in the background; neither do I think that it is the true *Rose of Jericho* (*Anastatica*), which, by the bye, is not a rose, but a plant belonging to the same order as mustard and cabbage. I believe that the *miraculous flower* is the seed-vessel of a species of fig-marigold, (*Mesembryanthemum*), many of which display hygrometric properties. The seed-vessels of these plants are often sold under the name of *Rose of Jericho*, and along with them there is often sent a wonderful printed statement as to their properties. The seed-vessel, when dry, is closed, but when put into water for a minute and then taken out, the valves begin to expand by a process of endosmose, until at length they spread out in a star-like manner, so as to resemble a rose in form. The opening of the seed-vessel is easily accounted for on the ordinary principles of science, and it requires no miraculous powers on the part of a priest to cause it. You will see a drawing of the seed-vessel, and some notice of the plant, at page 44 of Dr. Balfour's little

work, 'Phyto-Theology.' He has been in the habit of shewing specimens in his class to illustrate the hygroscopicity of cellular tissue. The other plant, called Rose of Jericho, is more rarely met with. *Lycopodium squamatum*, one of the club-mosses of Brazil, has similar hygroscopic properties. I shall be happy to give you any farther information you may require, and to shew you the *miracle* if you choose. I suppose you are determined that your Popish priest shall not continue to do the miracle *sub rosa*."

We give an illustration of the plant in its two states--closed and open.



POPERY IN THE BRAZILS.

POPERY is best understood by those who have seen it in those countries where it has free scope and gets everything its own way. The following communication is from an intelligent correspondent in Glasgow, and as the next demand which Popery will perhaps make here will be for liberty to have public processions of the host under pretence of "religious liberty,"—the information which it contains may be important as well as interesting:—

"I was twelve years in Brazil, and saw a little of the doings of Popery while there; but I was then too little interested in the subject to pay much attention to it; I will however try to describe the little I remember of what I observed.

"Pernambuco is the town I was longest in. The establishment in which I was a clerk was in the 'Exchange Place,' opposite to the Church of the Holy Body.

"Before the eucharist could be taken out to a sick person, a number of persons were required to attend upon it, and a priest would never move without twelve, the number of the Apostles, besides himself and the boy who carried the censor and the incense. To collect attendants, as soon as the host is sent for by a sick person, the bells are set a ringing, and kept ringing till the requisite number are collected. My bedroom window was on a level with the bells, and I was often annoyed with them at all hours of the night. I have known them to ring for more than an hour before the requisite attendants were got together; and as the ringing of the bells kept me from sleeping, I have got up to attend the blessed wafer myself! The priest and the boy who carries the censor with the incense, are the only ones who enter the house of the patient, the attendants remaining outside till he is finished. I forgot to mention that the priest walks under a canopy borne on poles by four men, and the boy, besides the censor, carries a bell which he rings as they go along the street, and all who pass are obliged to go on their knees till they are past, and the people in their houses all run to their windows and bow to the host as it passes.

"The early mass on Christmas morning is attended by all the women dressed

in their gayest clothes, a little naked doll being taken out of a silver cradle, and sent round to the ladies to kiss, which they did most devoutly. The doll was intended to represent the Infant Jesus, and a large figure, meant for the Virgin Mary, was seated beside the cradle as in the act of rocking it.

"For several days before Christmas the women meet in each other's houses, and sit in a circle on the floor, striking with a child's coral and bells on the palm of the left hand, and singing,—

* * Cantamos cantamos com muito alegria,
O grande milagre da nossa Maria."

"The Brazilians are very strict in keeping the saints' days of their Church. Besides the Sundays, there are thirty-nine saints' days, on which the slaves are relieved from labour, and when they are required to work on a holiday, their masters are obliged to give them a fair day's wages.

"On certain high saints' days numbers of sky-rockets are sent up during the morning mass, and splendid fireworks are set off in the evening. *To collect money for the rockets and other fireworks, the people are led to believe that for every rocket sent up a soul is relieved from Purgatory,† and ascends to Heaven, as the rocket goes up into the air.*

"During 'Passion Week' there is a grand procession of a large image carried on a bier, and shouldering a large cross, intended to represent our Saviour carrying his cross to Mount Calvary. In the procession there are young girls on foot and on horseback, dressed as angels, with large wings stuck on their shoulders. All the military in the place are obliged to walk in the procession; and if the town is the capital of a province, the President is obliged to be one of the bearers of the bier, and at Rio de Janeiro the Emperor must also take hold of one of the spokes.

"Every true Protestant should remember that Popery is a tiger, but slightly confined here at present, and that she is gnashing with her teeth to break the bars of her cage that are left. It is a long time since Popery has had a regular banquet of blood, but she is doing all she can to get the upper hand again in this country, and when she does she will gorge herself with the blood of her enemies the Protestants, and exult with joy over the feast."

A WORD TO PRIEST OAKELEY.

PRIEST OAKELEY of Islington has honoured us with a pretty lengthened notice,‡ in which he says, amongst other things, to the members of the Islington Protestant Institute,—“Permit me to say that by identifying yourselves with such a publication as this *Bulwark*, you throw off that disguise of *charity and moderation* which could alone render your ministrations among our people formidable to us.” We know pretty well what “charity and moderation” mean in the language of Rome. “Heretics when *strong*,” is one of their favourite maxims, “are to be committed to God; when *weak*, to the executioner.” Popery is loud in crying for “charity and moderation,” wherever she is busy undermining the foundations of Protestantism. But true charity,

* We sing with much joy the great miracle of our Mary.

† This reminds us of the exclamation of Tetzel, which was one means of bringing about the Reformation,—“As soon as the money tinkles in the chest, the soul flies up to Paradise.” It is one of the knotty points of Popish theology to ascertain the precise moment of a soul's escape from Purgatory. The only thing that seems to be considered certain about it is, that it is always coincident with the payment of money!

‡ A Second Letter to the Islington Protestant Institute, &c., by the Rev. F. Oakeley.

which we are told by God himself, "rejoiceth not in iniquity, but rejoiceth in the truth," is best illustrated by resisting to the uttermost the machinations of evil, and "contending earnestly for the faith once delivered to the saints." We take the liberty, besides, to doubt the joy with which Priest Oakeley professes to regard the advent of our humble publication. We may sometimes speak strongly, we are determined to speak the plain truth, but we are pretty confident that we shall not wilfully give unnecessary offence, and that it will be difficult to speak of Popery more strongly than the Bible does. Popery herself can use abundance of hard words, as we are constantly proving, and in support of the worst of causes when she has an object in view; and what is more, whenever she has the opportunity she deals in hard deeds. It is only in such a case as addressing the Protestants of Islington that she finds it expedient to exhibit "the mouth of a lamb."

But Priest Oakeley affirms that we misrepresent the Popish priesthood, and malign their character; he asserts from his own intercourse with them in England, that they lead pure and holy lives, and are examples of self-denial in their zeal for the welfare of mankind. For the first affirmation, we will require other evidence than that of Priest Oakeley; and for the second, if they have been so zealous, how comes it that Italy, Spain, Ireland, and other Popish countries, are notorious for the degradation, vice, and poverty they exhibit? At the same time he says, "I know little or nothing of foreign countries," (p. 10,) where alone the Popish system appears in its true colours. The monstrous corruption which flows from the celibacy of the clergy, and the establishment or constant struggle to establish the canon law in all thoroughly Popish countries, is notorious, and might be illustrated by innumerable quotations in regard to Spain, Italy, and South America. Take the following as one of the most recent testimonies on this subject, from "The Gospel in Central America," by Frederick Crowe,* who manifests the most thorough acquaintance with that country, and writes as an eye-witness:—

"The shameless immorality of the Romish clergy has been pointed out as a chief agent in bringing about the present state of things. On this subject a simple record of daily occurrences would revolt every sense of decency, and scarcely obtain the credence of the English reader. Let it suffice to say, generally, that there is no crime in the blackest catalogue which the Scripture affords us, and no known extreme exhibition of human depravity, of which the clergy in Central America do not afford some examples; and that the habitual conduct they pursue—with but few exceptions—is such as would subject them to the heaviest penalties of the criminal laws of any other country. They are shielded from the deserved punishment of their crimes in Central America only by the existence of the 'Fuero Ecclesiastico,' which confers upon them the privilege of being tried by the Ecclesiastical Courts, and exempts them from every other tribunal. The author has heard it openly asserted by a priest in the capital, that there was then (in 1846) scarcely a single vicar, curate, or priest of any kind, in all the Archbishopric of Guatemala, who had not one or more cases of a criminal nature filed against him in the 'Cabildo Ecclesiastico,' and not a few of them had eight or ten. The majority of these cases are of a libidinous character; rape, adultery, and unnatural crimes being among the number. Cases of seduction and of refusal to support illegitimate offspring are so common as to be thought quite venial. But these religious functionaries are not even suspended for such offences. Many of them, with little or no disguise, retain one or more concubines, often living, together with their children, in the 'Convento,' the curate's residence, generally attached to the church, and into which formerly no woman was allowed to enter. They indulge to excess in eating and drinking; they gamble, riot, revel, use blasphemous, profane, and lewd language; they extort exorbitant fees, exact unjust and excessive services, and grind the faces of the poor. All this they may do with impunity; but if they should shew the least symptom of independence of action with respect to the forms, doctrines, or authority of the Church, the offence is followed by their immediate suspension and speedy punishment. Some, however, as it has been shewn, are permitted to acknowledge themselves utterly unbelieving, and are tolerated in the utmost license as far as mere words go. In such cases nothing is sacred, and little care is taken to secure privacy, but not a jot is bated of the most complete subjection in point of action, and the most servile submission to the power of 'the beast' is scrupulously enforced."

* London: Charles Gilpin, 1850.—Pp. 259, 260.

Mr. Crowe gives the following extract from Dunlop's Central America, p. 181 :

"About 1830, a law was passed declaring that the illegitimate children of all priests should succeed to their father's property, in the same manner as if they were legitimate—a law which is still in force. By the laws of Spain, adopted by Central America, the whole of a man's property must be equally divided among his family, and he can leave nothing to any other person, provided he has legitimate children. Thus it would appear that *concubinage is legally authorized to the clergy*, though marriage is prohibited."

The truth is, that under such a system as Popery, when fully developed, it cannot possibly be otherwise. There is such a flagrant violation of the laws of nature, and at the same time such a thorough training of the conscience in a contempt for moral obligation, and withal such absolute power, such concealment of the Bible, and through the confessional such endless opportunities of evil, that if anything could bring about the perfection of moral degradation, it must be the perfect triumph of the priesthood of Rome. It is impossible not to see even in Priest Oakeley's own short tract, a palpable sample of that abominable principle of Popery, that one may "do evil that good may come." He says, in reference to the charge brought against him of "clinging to the ministry of the Church of England, till convicted of inconsistency by a court of law," "you should acknowledge also or should know that my 'ministry' was no otherwise valuable to me than as it was a means (so I thought) of *saving souls*."—P. 5. By "saving souls," he means dragging men into the bottomless pit of Popish falsehood and delusion, and he thinks himself entitled to have continued in the Church of England—to eat her bread—stand at her altars—and break his solemn ordination oaths, all for the purpose of advancing the interests of a system which he was pledged and paid to oppose. A principle like this, if generally acted upon, would tear asunder the bands of human society, and would be repudiated in the market-place, not to speak of the Christian Church.

THE FIRST BLOW STRUCK ABROAD.

THE continental despots have not been slow to follow up the dismissal of Lord Palmerston by banishing, amidst circumstances of great cruelty and hardship, three Protestant missionaries from Hungary. Why not all the Protestant missionaries in all the Popish countries of the Continent? We have reason to know that the blow has been felt by all the missionaries of the Continent, and that they are eagerly watching the issue. It was well for Mr. Anstey to demand an explanation of this suspicious affair in Parliament, although, why it should have been left to a Papist to do this does not very clearly appear. It is also well that an interview should have been had with Lord Granville, and that the utmost courtesy should have been manifested. But are we to have nothing more satisfactory than this? What we see is, that Popery always *makes her points good*, whilst Protestants seldom get much beyond speaking. The present point is in the meantime *secured*—the missionaries are expelled, and there are most ominous indications for the future. On the other hand, Protestants are divided and irresolute. The events that are occurring in rapid succession, illustrate most emphatically the vast importance of such confederations as the Protestant Alliance and the Scottish Reformation Society—the great duty of supporting them by liberal contributions—and, above all, the urgent necessity of looking out for true Protestants to send to next Parliament. Meantime, the whole country should stir in regard to the late outrage as the first of a series, if redress is not firmly demanded.

PUSEYISM.

THE following letter has been addressed to the Rev. Mr. Bennett, late of St. Barnabas, by a respected clergyman in Ireland. The Irish understand this *spurious* Popery very well; they have suffered too much from the *real* mischief not to dread the present movement in the English Church.

"TO THE RECTOR OF ST. BARNABAS, KNIGHTSBRIDGE.

"REVEREND SIR,—Will you read the following observations by a minister now sixteen years ordained by Episcopal hands; and do believe me I write in no unkind spirit, but with a desire for God's glory and your own good. Last Sunday I had the first opportunity of attending at St. Barnabas; I had heard much of it at a distance, and I determined to judge for myself. Costly as must have been the building, its inside appearance gave me much concern; I had never seen a Christian church like it, and it quite astonished me. One of your sextons asked me to afford you help by taking part in the service; I declined doing so, and could not refrain from remarking to a gentleman next me, 'I would not officiate in St. Barnabas for any earthly consideration;' and he quite sympathized with me. I frankly own to you, I never saw a service resemble it, but one I saw some years ago in a large Romish chapel in Dublin. Sir, your service must be a nurse to Romanism; and I am certain Cardinal Wiseman rejoices at the sad work progressing in your church; and I do not doubt that more than one of the officiating ministers I saw will yet join the Church of Rome, with perhaps not a few of the deluded congregations. And your soul, yes, your precious soul, must answer in a great measure for what is doing.

"O Sir, you are troubling God's spiritual Israel,—you are proving an offence to God's true Church. One fine old gentleman I met at the Temple Church said to me, 'he had been to your Church on the 7th, but that he would never enter it again, for he did not like to be made angry, or to be tempted to scoff;' and another gentleman said, inside St. Barnabas, 'that you were all traitors.' I heard a gentleman at the door exclaim, 'all rank Popery.' A lady said to my wife, 'it was a melancholy sight.' See, then, to *right minds* what offence this service gives; custom may have reconciled you to it, but do not think because your church fills, that your ceremonies are scriptural, or even popular. Sooner than let such a service cease, Jesuits themselves would enter, (as perhaps they do already,) and cheer you onward in doing their work. As a minister of the Church of Christ, protesting against Popery and Tractarianism, I solemnly warn you of the awful account you and your confederate ministers will have to give hereafter. Take away your screen and your crosses—your gaudy communion-table appendages. Trifle no longer with the mystic Babylon. Lay aside your repeated bowings, your apparent reverencing of the elements, ostentatious shew of sanctity, and close resemblance to Popish priests. Preach the truth. Point poor sinners not to the cross, but to Him who hung upon that cross. Point them to Jesus the true Priest; and not as I heard last Sunday, to the poor, erring, earthly minister. Tell them, that *not the priest* but God alone forgives sins; and preach the gospel in the fulness and freeness to perishing souls.

"O Sir, it cut me to the very heart to find in London professed ministers of the Church of Christ imitating so closely the Church of Antichrist. May our God give you grace to the acknowledging of the truth. May He save you, and those who hear you, from finally falling away; and bring you back to join God's ministers in their efforts to oppose the struggle which the Papacy is making in these kingdoms, to *enslave the soul, and extinguish civil and religious liberty*.

"I have now freed my soul from a responsibility; and may our God bless the message to your precious soul, for his dear Son's sake. I do not put my name to this letter; it would be of no use: the fact I mention at its commencement must satisfy you that I am a minister of Christ. And I now beg to remain, Reverend and dear Sir,

"AN IRISH CLERGYMAN,
Diocese of Leighton.

"December, 1851.

"P.S.—Would the noble and advancing part of our Church in Ireland have its 34,000 converts from Romanism, had her services and preaching been like what is seen and heard at St. Barnabas? Instead of 34,000 living converts, now suffering much for righteousness' sake, she might have lost some of her own children to the Apostasy, and proved a curse instead of a blessing."

DURHAM.

THE following is from a respected correspondent:—

"The ancient city of Durham, with her varied associations of bygone days, her massive Norman Cathedral, her olden castle, dungeon, and keep, may claim some exemption from the innovating spirit of modern times; and perhaps be excused if found lagging behind the

rest of the kingdom, in the progressive movements of the present age. Certain it is, from whatever cause it may arise, this city has ever been behind her neighbours; whether it be in paving, sewerage, and other local improvements, or in reference to intellectual, moral, and religious advancement, a laggard is her title.

"When it is remembered that the influence of Popery is peculiarly soporific, it may be questioned whether the relics of these bygone days of Papal ignorance and superstition may not have produced a species of hereditary stupor and inaction over the good city. However this may be, we rejoice to find upon the present occasion, that there is an effort being made to wipe off the stigma; and that there are some in the city of Durham ready to bestir themselves in the good cause, and desirous of presenting a bold front against Rome.

"We might ask, why is it that this disposition has not been manifested in quarters where we have most right to look for it? Durham is an ecclesiastical city, well known for the wealth of its endowments; hence, we are entitled to expect, that the most highly paid officers of a Protestant Church should display the greatest zeal against the enemy of their faith.

"But we fear that the soporific influence of wealth is not confined to the Roman soldier, though the honest confession of its effects may be; and that in reply to the exhortation, we might still receive a similar response, were the truth always spoken:—

'——— let another trudge it;
The man may venture who has lost his budget.'

We know it to be a very favourite doctrine, which is not confined to the wealthy ecclesiastics of Durham, that it is better to be prudent and sit still. Why it is that no danger consists in action, and that no risk whatever springs from inaction, we confess ourselves unable to comprehend.

"It is narrated in the ancient history of Rome, that when that city was sacked by Brennus the Gaul, whilst its other inhabitants took refuge in the Capitol, the ancient senators and priests, struck with religious enthusiasm, resolved to devote their lives to atone for the sins of the people, and habited in robes of ceremony, placed themselves in the forum on their ivory chairs. On the approach of the Gauls they sat immovable, and their venerable looks awed the barbarous enemy, till at length one of them put forth his hand to stroke the beard of Papirius the dictator; this insult the noble Roman could not endure, and uplifting his ivory sceptre struck the savage to the ground. This was the signal for general slaughter; Papirius fell first, and all the rest shared his fate.

"Now, though it may have been very noble on the part of those ancient senators and priests to have thus acted, in order, according to their notions of religion, to atone for the sins of the people; yet, common sense would shew that nothing can be more absurd than for our senators and priests to imitate their example, and 'sit immovable on their curule chairs,' whilst an enemy more dangerous by far than Brennus and his barbarous Gauls, is thundering at our gates. The same action may proceed from opposite motives. Religious enthusiasm seats the Roman senators and priests immovably on their chairs: religious lukewarmness, we fear, those of Great Britain.

"There is a striking contrast between the English and the Romish Churches, by no means to the credit of the former, we are sorry to say; for Rome uniformly brings her wealth, her influence, her rank to bear; true it is, the objects she has in view are unhalloed; but why is it, that in the English Church, with such a large array of bishops, deans, and archdeacons, who have God's truth as their legitimate object to promote and defend, we so seldom see them standing forward in the van? Why is it that the ecclesiastical army is the only one on record, which is officered by common soldiers, and that it is left to the more obscure and less influential members of the Church to be the leaders in so great a work?

"We are bound, however, in justice to acknowledge, that there are some noble instances of men holding high office, eminent for their zeal and sympathy with the people, and for employing every legitimate means of bringing truth to bear upon the masses of society: at the head of which list may be placed the venerated name of the Archbishop of Canterbury, who has never stood upon his dignity, but ever employed every gift of nature and of providence for the furtherance of his Master's cause.

"We rejoice, likewise, to find amongst the list of vice-patrons of the Durham Protestant Alliance, the names of Canons Gilly and Townsend, and to be able to state that the laity have taken up the subject heartily, and that this Alliance is likely to manifest as much zeal and energy as any in the kingdom. The commencement of these operations have been most propitious. On the 4th February, the first public demonstration was made, with a lecture by the Rev. Hugh Stowell of Manchester. The spacious hall was crowded to excess, by all classes of society, save ecclesiastical dignitaries, of whom there was not one. The subject was the noblest that could have been chosen,—'The grace of the Gospel, how Popery mars it.' It is of little use merely denouncing Popery, unless you give the people truth in its place. Of this no one is more conscious than Mr Stowell himself; he therefore devoted the first part of his lecture to the Gospel, presenting to many who had never before heard it, the most lucid exhibition of Gospel truth. When he proceeded to shew how Popery mars it, the exposure was admirable; his various figures brought from nature made the subject graphically plain to the commonest mind, and called forth loud applause.

It was gratifying to observe, that whenever the subject of Tractarianism was touched upon, the deafening response made it evident how sensitive the people were on that subject; and that however much they hate the open Popery of Rome, the hidden Popery of some in their own Church is tenfold more obnoxious.

"This auspicious commencement was well sustained on the 10th February, by a lecture on 'Romanism as it is;' by Rev. Dr. Cumming, the great champion of Protestantism in the Metropolis. Such arrangements do the Durham Protestant Alliance great credit, and shew that whatever sluggishness and inaction may pervade certain circles, there are others up and doing, who will resist the aggressions of the enemy with an honest open front."

PRIESTLY VIGILANCE.

SOME Bible questions have lately been proposed in the *Ragged School Magazine*; and to encourage children in searching the Scriptures for their answers, prizes are given to those which are most correct.

A little ragged boy was reading his Bible, and carefully examining its chapters to find the desired answer to one of these prize questions. The father of this boy, who was a Papist, became interested in his child's occupation, and helped him in searching the Scriptures.

Instantly, as if by magic, a priest appeared on the scene; he took away the Bible, took away the answer already written, and although resisted by the father, who "thought it was no harm to read God's word," he carried his point.

However, the boy persevered; his school superintendent got his written answer; and a gentleman being in need of a boy was shewn the paper and told the circumstance, and we hope has by this time engaged the little Bible-reader in his service.

Oh, if our Protestant ministers would be half as careful to promote the reading of the Scriptures as the priests are to stifle their circulation and to persecute those who read them!

ROMANISM IN ENGLAND EXPOSED. By Charles Hastings Collette. Second Edition. London: Arthur, Hall, Virtue, & Co., 1851.

This is a most able and valuable work, containing a great mass of authentic and well arranged information in regard to the doctrines of Papists and their present movements in England. We cordially recommend it to general circulation.

PROTESTANTISM CONTRASTED WITH ROMANISM BY THE ACKNOWLEDGED AND AUTHENTIC TEACHING OF EACH RELIGION. Edited by the Rev. J. E. Cox, &c. &c., Vicar of St. Helen, Bishopsgate, London. In two volumes. London: Longman, &c., 1852.

This is a very elaborate and valuable work for students. Its price and size unfortunately put it beyond the reach of the people at large. But it

is of vast importance that all classes should be thoroughly armed for the present struggle; and we are glad to find the press teeming with works of real value and ability.

CAUTIONS FOR THE TIMES. I. to X. London: Parker & Son.

THESE very powerful tracts are supposed to be written by Archbishop Whately, and they certainly contain many calm but deadly thrusts at the essential principles and fundamental maxims of Popery.

THE MORNING OF LIFE. A Memoir of Miss A——n, who was educated for a Nun. Eighth Thousand. Bath: Binns & Goodwin.

A SINGULARLY interesting and instructive narrative from actual life, very suitable and useful for young people especially.

THE BULWARK,

OR

REFORMATION JOURNAL.

PROTESTANT ORGANIZATION OF GREAT BRITAIN.

WE have the best reason for believing that the Papists fully appreciate the importance of the late movement on the part of the Protestants of Britain—their movement, we mean, *towards one another*. The impossibility of Protestant union had been proclaimed by them so loudly and so long, as to make its probability very doubtful, even with ourselves; and we confess that surprise is mingled with thankfulness, when we observe how successful have been the efforts to secure what we had almost despaired of.

“Churchmen and Dissenters will never unite,” was the cry. The Papists uttered it with confidence in its truth. The High Church party secretly *wished* it to be true, and inactive Protestants feared, that as a maxim, it could not be denied. As may be supposed, these several parties, and the earnest, faithful men, who believed a hearty union possible, have each begun to regard, with intense interest and altered emotions, the new state of things which had been so little expected to arrive. Popery is alarmed at the united front of its formerly dispersed opponents. The High Churchmen begin to see that they must range themselves with one side or the other, if they would not be rejected by both. Despairing Protestants become ashamed of their indolence, and those who were only sanguine before, now bless God for the success he has vouchsafed to their humble endeavours. The signs of this long wished-for union are both numerous and unmistakable. On the part of the Church of England, hundreds of clergymen are now lecturing, in rotation, with Dissenters, upon Protestant subjects, and among them the Rev. E. B. Elliott, well known as the author of “*Horæ Apocalyptiæ*.” There is a friendly and a laudable emulation amongst the various denominations, urging them to greater efforts, both on the platform, in the lecture-room, and in the pulpit.

We have lately called attention to the united deputation to our Foreign Minister from the Free Church of Scotland, the Protestant Alliance, and the Scottish Reformation Society, upon the subject of the Scotch Missionaries being expelled from Hungary. The Wesleyan body, at its last Conference, expressed a hearty approval of united Protestant action, and it is probable that a powerful appeal will soon be made by the Protestant Alliance to the Prussian Government, on behalf of the Baptist ministers lately persecuted in its territories. It is most gratifying to observe, that although there are now forty-four active organized Protestant committees in various parts of Britain, besides some ten or twelve more less completely in operation, in all of

which members of every evangelical denomination may take a part, yet there have been only two instances mentioned of any misunderstanding having arisen with respect to the very delicate questions which are sometimes discussed at their meetings, and we may add, that in both these exceptional cases, harmony is now restored.

Within the past month Protestant Alliances (in addition to those already organized) have been formed in South Shields, Stonehouse, Nottingham, Newbury, Bath, Durham, Darlington, and it is hoped will soon exist in Gloucester, Newark, Lincoln, Hertford, Ipswich, and Devizes. A large and influential body of the clergy, ministers, and laymen of Ireland, have been combined under the name of The Irish Protestant Alliance, of which it appears that the Earl of Roden will be chairman. Public meetings upon the Maynooth question have been held, during the same period, at Shrewsbury, South Shields, Jersey, Tunbridge Wells, Clerkenwell, Torquay, (a second meeting,) Stonehouse, Nottingham, Chelsea, (three meetings,) Bath, Lewes, Sheffield, Cheshunt, Durham, St. Helens, (second meeting,) Darlington, Downpatrick, and, it is believed, at Gravesend.

Our readers will understand that these important combinations of evangelical Protestants do not set before them, as a legitimate object, direct political action or interference with the votes of individual electors. Their intention is rather to nerve and sustain scriptural Protestantism without reference to partisanship, and so to indoctrinate constituencies with a hatred of Popery and a love of Protestant truth, as to make their choice of proper representatives almost a necessary consequence. At the same time, the Committees of these numerous Alliances, and kindred associations, do not hesitate to acquaint themselves with the characters of candidates brought forward, and to impart their information to those who require it and can use it with effect.

A holy zeal, a prayerful energy, a Christian fervour, and a charitable firmness, should be prominent features in the character of a Protestant. The rapid shifting of scenes upon the political stage prevents us from stating our opinions upon several important points, the circumstances of which may be materially varied, even before these pages are read. It appears clear, however, that most of the far-seeing Papists dread a searching inquiry, under a Parliamentary Committee, into the subject of Maynooth. They are aware that hundreds of people who would not now vote for an immediate repeal of the Maynooth Endowment Act, would attend carefully to an authorized report upon the results of that enactment, and would be enlightened as to the corruption of the Institution itself, and the evils spread over Ireland by a seminary pouring forth agitating superstitions, Bible-burning propagators of error, enemies of education and truth, and not a few of them disloyal subjects of our Queen.*

Inquiry while postponing the repeal of the endowment, would make it certain and conclusive; and the report of any dispassionate Parliamentary Committee would infallibly dispel all notions of a "compact" having been at any time entered into by the British Government to support the College, even if the certainty that the promises made by the Romanists, at the passing of the Act, have been constantly and grossly violated, were not sufficient reason for dissolving an agreement with those who are determined not to be bound by its terms.

Whether "inquiry," or "immediate repeal," is to be determined upon as

* The Tract upon this subject, published by the Protestant Alliance, is bought up faster than it can be supplied. More than 10,000 copies had been issued by the middle of last month.

the course to be recommended will be decided by men the best qualified to direct our national Protestantism, and, meantime, the very mention of either course as a possible one has most sensibly restrained the impudent arrogance of the prelatical and other authorities of the Popish body. The priests abominate *publicity*, most of all that the attention of the nation should be directed to Maynooth, and a catalogue published of the books contained in its library. As to the Popish laity they care little for the College; they gain only priests by its establishment, and they would lose only priests by its removal. And as the value set upon priestcraft by the Roman Catholic laity is allowed to be diminishing, so are they less anxious to maintain a college exclusively for their clergy, and less careful as to any effect which their conduct may have upon the decision of this question by the nation supplying the funds. It is only on *very particular* occasions that the Popish organs of the press venture to allude to Maynooth at all. Scarcely could we glean from their columns that England supports, year by year, so many hundreds of those who are undermining her constitution and despising her laws. An extract from the *Popish Tablet*, given elsewhere, will therefore be read with some interest.

Popery is for a time thrown upon its defence; aggression is rightly carried by us into the opposite camp, both by direct spiritual agency employed amongst the Papists in Ireland and elsewhere, and by an united movement directed against one of the very pillars of the system—the garrison of priests nurtured, armed, fed and paid at Maynooth by this Protestant nation. A third question—that of the nunneries—is now occupying the attention of Englishmen; and we have much pleasure in announcing that there is every probability of a well-directed series of operations being commenced, and conducted under the superintendence of a central committee. In many parts of the country this movement is proceeding with great success, the particulars of which we shall state in next Number. Hundreds of zealous ladies, zealous for the honour and liberties of their sex, and zealous for the right which every British subject possesses of unrestricted control over person and property, are prevented from engaging actively in the proceedings relating to the Maynooth endowment Act, by the fact that most of the petitions to Parliament are intended to be signed by males only. But petitions for the inspection and regulation of nunneries may well be signed by females, and even with great propriety by females solely. These petitions, therefore, we earnestly recommend to the Protestant women of Great Britain.

Let humble gratitude to the God of truth be our prevailing sentiment, when considering these encouraging and unusual signs of an intimate union between His people. Let us exhibit energy in proportion as we obtain success, and as we perceive the light clearing away darkness, let us pray more, work more, and hope more that its brightness may shine upon the hearts of the unconverted, and cause them to see the new and living way opened for them by a crucified and risen Saviour, the end whereof is an entrance into the realms of everlasting day.

MR. MACGREGOR AND MAYNOOTH.

AN incident has occurred, in the course of this month, which strikingly illustrates the venom and address of the Popish party. Mr. M'Gregor, Honorary Secretary to the Protestant Alliance, to whose talent and energy the cause of truth is under great obligations, lately visited Maynooth, and published an account of what he saw in the *Morning Herald*, which has given

great offence to the Romish party. But he took, it seems, a letter of introduction to Dr. Russell, one of the Professors, and on the strength of this fact, a great uproar has been raised, as if Mr. M'Gregor had been guilty of a violation of courtesy, in giving explanations about a public institution entirely upheld by British money! Mr. M'Gregor has already thoroughly vindicated himself, and no one who knows his eminently Christian and honourable character will imagine that any imputation of the nature alleged can justly be made; but the incident is important, as illustrating two points in Popish tactics. They are always ready to make the most unfair and furious attacks on all who are honoured to oppose them successfully, and they are always ready to affect meekness and courtesy, and to turn, if possible, attention from the main question, when they have an opportunity. The following fact will give an idea of Dr. Russell of Maynooth, who makes this attack:—

"He stated that each student had a copy of the Bible, and that a whole recess of their library was devoted to Bible and Biblical literature, which formed the subject of their studies during the five years of their course. Mr. Patrick O'Brien, a reformed Romanist Priest in Dublin, gives his experience, which is the very opposite of that stated by the Romish Professor. Mr. O'Brien says—'I beg now, as an *alumnus*, to make one remark explanatory of my experience in the said school of divinity. Dr. Russell states, of course on his honour, that "each student had his own copy of the Bible." Now, I assert, with all the solemnity of an oath, that while I lived in that college, during a period of six years, and was educated for a priest in the Church of Rome, I had no Bible in my possession from the college; nor am I aware that any of my class-fellows thus possessed a copy of that sacred book; nor was it a class-book in our divinity course, even in a dead language! After the usual career in college, I was ordained by the Most Rev. D. Murray, from whom I still retain my letters of orders. When, by the blessing of God, I came to read the Bible, I renounced for ever the Popery of Romanism, and embraced the pure religion of Jesus Christ.'"

We have great need in this momentous struggle of a higher wisdom, and a nobler courage than those of man, and to this end, of the prayers of the whole household of faith.

SPANISH SUPERSTITION AND SUBSERVIENCY TO ROME.

THE subjoined notice which lately has been circulated in our English papers, being a translated extract from the Spanish Journal the *Espana*, is another example of the blind and slavish superstition in which Rome keeps all her victims—from the humble peasant to the most exalted sovereign.

It is truly pitiable to see so young and interesting a lady seeking through such unavailing means the favour of Heaven. One cannot but hope and pray that to so much earnestness and zeal it may please God to make a discovery of the truth "as it is in Jesus," and that the Queen of the "most Catholic Spain" may be taught to "turn from these vanities unto the living God," and to know the only "name under heaven given among men whereby we must be saved."

The following is the notice:—

"The day before yesterday, on quitting the sanctuary of Atocha, the Queen directed that no alteration should be made in the decoration of the temple, and commanded that its magnificent illumination should be preserved until she offered the Holy Virgin the present which, in her humble devotion, she had resolved to deposit at her shrine. Accordingly, at seven o'clock P.M., one of the most sumptuous carriages of the palace, drawn by eight horses, and escorted by halberdiers, drove up to the gate of the church. In it were seated the camerera major and the grand major domo of the Queen, holding in their arms a large basket, covered with a rich cloth, on which were embroidered the Royal arms. The clergy went in procession to receive the envoys of Her Majesty, and accompanied them to the altar of the Virgin, close to which the camerera of the Sacred Image, Countess de Salvatierra, was standing. Count de Pino Hermoso told her that he came, in the name

of Her Majesty, to deposit at the feet of the Queen of Heaven the homage of the dress and jewels she wore on that day, at the moment she solemnly presented to her her beloved daughter, as a visible testimony of her filial devotion and eternal gratitude for the blessings which Heaven had conferred on her, through its powerful intervention. The basket was then placed on the altar and the cloth removed. The pious offering of Her Majesty consisted of the splendid costume she wore on the 18th, as well as the dress in which she was attired on the 2d, when she was stabbed by Merino. The mantle exhibited the marks of the wound, and its ermine lining was stained with the precious blood of Her Majesty. In the basket were likewise the jewels which adorned Her Majesty's head and bust. Among them was a diamond stomacher, so exquisitely wrought, and so dazzling, that it appeared to be formed of a single stone. The grand major domo next stated, that if Her Majesty's crown was not forthcoming, it was because it required to be altered in order to fit the head of the holy image, but that it should be brought to the church the moment that alteration was made."

THE MONK WHO BURNT THE BIBLE PUNISHED.

"Rome 'old wives' fables' and tradition cites,
The pure and heavenly record she forbids,
Perceiving well, if fully taught and read,
Her maxims vile no longer could be hid."

PROCEEDINGS which have taken place in Ireland since our last publication, not only confirm the statement then made, but prove that to burn a Bible in public is an offence at common law. It is strange that a man calling himself a Christian minister should require to be restrained by the civil magistrate from burning the Word of the living God; in other words, from openly pouring contempt on his own commission. "Brother John" has been bound over to keep the peace, and severely admonished. We know it may be said to have been the Protestant Bible that was burnt; but we shall prove, in our next Number, that Popish priests in South America openly burn their own versions of the Sacred Scriptures. The following just statement was made at the trial:—

"Mr. Buchanan, the counsel for the complainant, Callaghan M^cCarthy, said he appeared to sustain the offence laid in the summons, and he regretted most sincerely that such an offence had been committed in a Christian country. If a copy of the Holy Scriptures had been burned by a native of Ashantee, by a Bushman from the Cape, or even by an illiterate Irish peasant, he (Mr. Buchanan) could fancy that any one of them, in doing so, acted under the conviction, that in destroying the book, he put an end to all controversy; but when so disgraceful an act as this was perpetrated by a man in the garb of a monk, and it was to be presumed with some pretence to education, he knew no language too strong in which to reprobate such conduct. Here was a person claiming to rank amongst the servants of the Most High,—claiming a right to preach the gospel, and yet, with a fatuity almost beyond belief, he commits that gospel (the only commission he could have) to the flames. He (Mr. Buchanan) was utterly at a loss to conceive what defence would be offered for so disgraceful an act, for he did not think that the gentleman who appeared at the other side would stand up in that Court and defend the burning of the Holy Scriptures."

It is important to observe, however, at the very time when Dr. Russell of Maynooth tries to make the *English* public believe that the Bible is really respected there!! that the *Tablet*, the leading organ of Paul Cullen, and all the Popish priests of Ireland, has fully identified itself with this infamous affair, in an article in that paper, March 13, as follows, proving that had Popery the power she would burn all the Bibles in the three kingdoms:—

"Now, we really don't want to have these questions of mutual annoyance discussed in the *Tablet* if the Scripture-readers would give us leave to be silent upon them; but we must say, that if 'Brother John,' the defendant in that suit, was guilty of an offence, the present writer is equally an offender. He has burned a Protestant Bible, and is prepared to burn a thousand more if he can gratify his taste economically, and he heartily wishes that the whole seed, breed, and generation of them was extirpated, except, perhaps, a stray copy in a collector's library, as you sometimes find a copy of Jacob Boehman's narrative of the spiritual illumination that fell upon him from the reflection of the sun upon a pewter plate. If an odd volume of the Protestant Bible took its place beside Jacob's aforesaid folio, we would not quarrel with it, but, in the present state of the book market, we decidedly consider it, and are prepared to deal with it, in all proper ways, as an objectionable book."

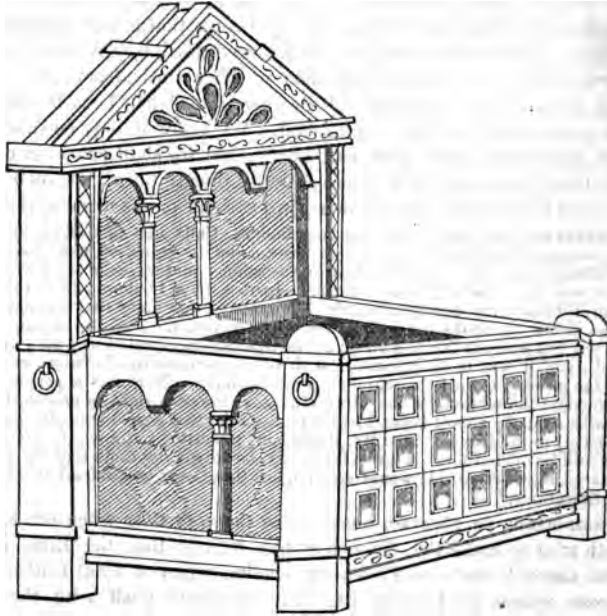
"Having, as we fancy, set an example to 'Brother John' in this particular, we are quite ready to follow his example in another, and to do what the Ballinrobe magistrates call 'profanely scoffing at the Holy Scriptures.' If the Bible-readers and other people of that demoralized though respectable class respect the consciences of the poor, it is not either our wish or our taste to speak offensively of what any other man reverences. But, when a bribing Bible-reader brings 'Brother John' to the sessions, and the magistrates, espousing the quarrel, send Brother John to the assizes for protecting the Faith of the poor, we beg leave perfectly to associate ourselves with 'Brother John' in this particular; to scoff at the book which he scoffed at, and to pronounce it—what it is—not the book of God, not the Holy Scriptures, but a book put together and there circulated by some of the most active friends and servants of the Fire King; in other words, 'the book of the Devil.'"

Is this what we receive in return for our £30,000 a year?

A THREEFOLD VIEW OF CARDINAL WISEMAN.

II.—THE CARDINAL AS A CONTROVERSIALIST.

ANTIQUARIANISM—LADY MORGAN AND ST. PETER'S CHAIR.



The Relic called "St. Peter's Chair."

We have already considered Cardinal Wiseman in his character as a prelate. He is an avowed copyist of Thomas à Becket, perhaps the most pestilent troubler of England of whom history makes mention. But this is in exact keeping with the modern aspect of Popery. In the true spirit of a system that is destined not to be reformed, but destroyed, it is at present glorying in the worst models of the past, those very models of which credulous Protestantism had imagined it to be ashamed. For the same reason that the abhorred Jesuits are at present extolled and canonized, Thomas à Becket is an object of special veneration. But all this is surely fitted to open our

eyes to the true nature of the Popish system, and the madness of supporting it with the money of the nation.

We now turn to another aspect of the character of Cardinal Wiseman, viz., to his character as a controversialist. Most of our readers may remember, that Lady Morgan affirmed some time ago, that the following inscription existed on the relic at Rome called St. Peter's Chair, viz., "THERE IS BUT ONE GOD, AND MAHOMET IS HIS PROPHET," and that this fact was derived from the authority of two eye-witnesses, both great and learned antiquarians, viz., Denon and Champollion.* This fact, if true, was a very damaging one, being fitted to prove that the said chair was not a Roman one, but of Eastern origin, and that the whole affair was only a "pious fraud."

Animated by a laudable zeal, Dr. Wiseman stood forth and hurled a pamphlet at her ladyship's head,† in which he professed to adduce arguments "sufficient to overthrow Lady Morgan's calumnious statement."

In this pamphlet, a description was, unfortunately, given of the relic in question. And upon this, as well as upon the matter generally, one of the most gallant, learned, and conclusive pamphlets has been published, which has lately appeared in the English tongue. It is by "Anthony Rich, Junr., B.A., author of the Illustrated Companion to the Latin Dictionary and Greek Lexicon," a man in every way most competent to handle such a question thoroughly, and who has, if not completely vindicated the assertion of Lady Morgan, at least demolished the Cardinal's tract, and made a most ludicrous exhibition of his pretended learning.‡ The Cardinal's tract is now out of print, for what reason we leave our readers to judge, when they have read the following extracts from Mr. Rich's *brochure*. Here is the Cardinal's description of the relic in question, of which we have given a woodcut,—

"The external appearance of the chair is exhibited by the woodcut which forms the frontispiece to this essay, from a design first published by Fr. Maria Turrigio. repeated by Fr. Maria Febel, by Bollandi, and by Dr. Wiseman, who describes its material, form, decorations, and uses in the following precise terms:—'It is of wood, almost entirely covered with ivory, so as to be justly considered a curule chair. It may be divided into two principal parts: the square or cubic portion, which forms the body; and the upright elevation behind, which forms the back. The former portion is four Roman palms in breadth across the front, two and a half at the side, and three and a half in height. It is formed by four upright posts, united together by transverse bars above and below. The sides are filled up by a species of arcade, consisting of two pilasters of carved wood, supporting, with the corner posts, three little arches. The front is extremely rich, being divided into eighteen small compartments, disposed in three rows. Each contains a basso-relievo in ivory, of the most exquisite finish, surrounded by ornaments of the purest gold. These bassi-relievi represent, not the feats of Mohammed, as the readers of Lady Morgan might expect, unless they knew that the religion of the prophet does not tolerate any graven images at all, but the exploits of the monster-killing Hercules. The back of the chair is formed by a series of pilasters supporting arches, as at the sides; the pillars here are three in number, and the arches four. Above the cornice, which these support, rises a triangular pediment, giving to the whole a tasteful and architectural appearance. Besides the bassi-relievi above mentioned, the rest of the front, the mouldings of the back, and the tympanum of the pediment, are all covered with beautifully-wrought ivory. The chair, therefore, is manifestly of Roman workmanship—a curule chair, such as might be occupied by the head of the church, adorned with ivory and gold, as might befit the house of a wealthy Roman senator; whilst the exquisite finish of the sculpture forbids us to consider it more modern than the Augustan age, when the arts were in their greatest perfection. There is another circumstance which deserves particular mention in the description of this chair, and exactly corresponds to the time of St. Peter's first journey to Rome. This event took place in the reign of Claudius; and it is precisely at this period that, as Justus Lipsius has well proved, *sellæ gestatoriae* began to be used by men of rank in Rome; for it is after this period that Suetonius, Seneca, Tacitus, Juvenal, and Martial mention

* Letter to Cardinal Wiseman by Sidney Lady Morgan, p. 24.

† Remarks on Lady Morgan's Statements regarding St. Peter's Chair preserved in the Vatican Basilic, by N. Wiseman, D.D., &c.

‡ The Legend of St. Peter's Chair, by Anthony Rich, B.A. London, Charles Westerton. 1852.

the practice of being borne in chairs. This was done by means of rings placed at their sides, through which poles were past, and thus the chair was carried by slaves upon their shoulders. At each side of St. Peter's chair are two rings, manifestly intended for this purpose. Thus, while the workmanship of this venerable relic necessarily refers its date to an early period of the Roman empire, this peculiarity fixes it at a period not earlier than the reign of Claudius, in which St. Peter arrived at Rome.' This description, he also says, 'will prove that the chair is not of Mahometan origin, but precisely such a one as the antiquary would expect to find claiming the honour of having been the episcopal throne of the first Roman Pontiff.'"

Now listen first to the source of the Cardinal's information,—

"Never have there been so many solecisms in historical knowledge, such an ignorance of artistic character, such a confusion of words and things, so much parade of learning with such shallow scholarship, so many errors exhibited in so narrow a compass, since the time when that adventurous youth, the Hon. Charles Boyle, undertook the forlorn hope of proving that the supposed Epistles of Phalaris were genuine. Fortunately, however, they are so patent, that it does not require the powers of a Bentley to demolish them."

"*The whole extract is in reality copied*; that is, translated from a Latin text by a fellow-labourer in the same vineyard. I know not whether he enjoyed the reputation of being a scholar or antiquary of note; but Cardinal Wiseman is usually supposed to be well versed in the written lore of philology, which may be learned in the cloister; and in the practical antiquarian knowledge acquired by observation of the monuments of antiquity, for which study a long residence in the city of Rome affords the most favourable opportunities. If, then, the passages cited were adopted under the impression that they propounded accurate notions, either classical or antiquarian, we have all rated the attainments of his Eminence in this branch of knowledge far above their real deserts. If, on the contrary, they were adopted by one who was well aware of the many errors they contain, but suffered to pass, according to his own insinuation, 'as too well suited to his purpose to merit examination,' then I submit that the charge of deceit, which he so roundly objects to another, must rebound with increased energy upon himself, and with serious detriment to his moral reputation. Either horn of the dilemma would be an unpleasant one for so distinguished a personage to sit upon; but I fear that he must be condemned on both counts of the indictment—of ignorance as well as fraud. When he exclaims, in a burst of eloquent infallibility, as if he had already forestalled time, and were issuing a *motu proprio*, not from the 'Flaminian gate,' but from St. Peter's chair itself,—'*I will set this calumny at rest; I will describe; I will give the grounds; I will account,*'—would any one imagine that he was merely going to transfer into a pamphlet of thirty-seven pages another pamphlet, of similar dimensions, published sixty-three years before in a dead language; and that without the slightest acknowledgment, but with a studied concealment of its real author? Yet such is the fact. With the exception of inserting or omitting a word or two here and there, for the purpose of producing the desired effect, not a single argument has Dr. Wiseman added to his author's text, beyond the personalities directed against Lady Morgan, which ecclesiastics of a certain class are apt to use instead of argument."

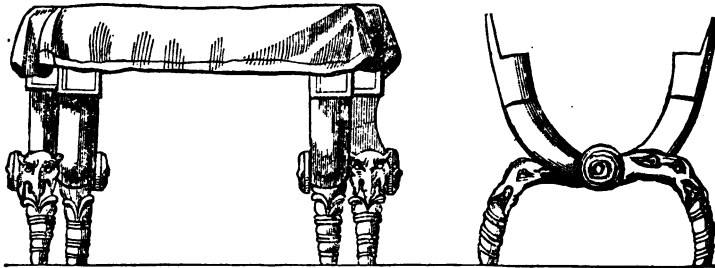
Mr. Rich next treats of the several blunders into which the Cardinal, or rather the original author has fallen. Here is blunder first:—

"The sides and back of the chair, which has a tasteful and architectural appearance, are decorated with pillars supporting arches. This is a distinct admission that the frame of the chair must have been fabricated at a period long posterior to the age assigned to it, and may be considered as confirming in some degree the theory of its supposed Eastern manufacture. The practice of supporting arches upon columns or upon pillars was unknown to the architects of the Augustan era; and was never thought of till it became customary to erect a new edifice with materials collected from some one more ancient, either damaged by accident, or designedly pulled to pieces for the purpose."

Here is blunder second:—

"Next, the chair is manifestly a curule chair. Indeed! Most people have heard mention of this celebrated name; and one would have thought that at this day every school-boy was acquainted with its form and use. But as there is one person at least who is, or pretends to be, ignorant on the subject, I will, for his edification, explain its character. The curule chair, Latin *sella curulis*, was a small portable seat, constructed so that it could be folded together like our camp-stools, and expanded to receive a cushion for sitting upon when in use; but its legs or branches were bent into a curve, instead of being straight, whence the Greek writers call it 'the crooked-footed seat.' The contrivance was adopted by the Romans from Etruria; and the thing itself was invented for the convenience of being transported with its owner wherever he went, whence it received its name, as the old Roman antiquarians indicate, who connect the analogy with *currus*, like *equus curulis*, &c. The annexed woodcut represents an original curule chair, discovered at Herculaneum, as it would appear in front, when shut up, and on one side when opened out to receive the seat, for which the two small cavities at the top were intended."

"How, then, can Dr. Wiseman's chair, with its four straight upright posts united by transverse bars above and below, its stiff permanent back and fixed seat, be a curule chair? Is it possible that he was not conscious of the blunder when he adopted this statement?"



A Curule Chair found at Herculaneum.

Here is blunder third:—

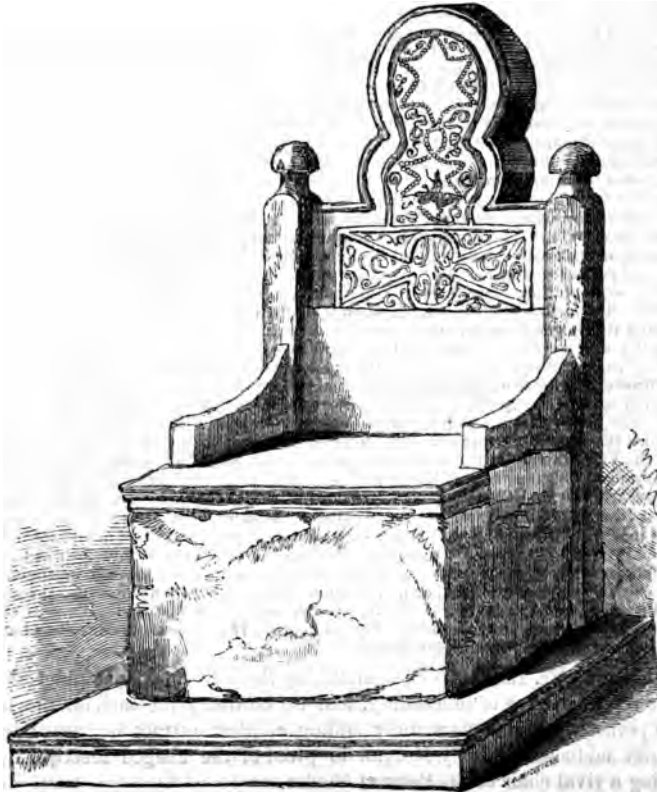
"The stiff, straight-backed, architectural chair, after being miraculously crumpled up into a low, crooked-legged folding-stool, is again touched by the enchanter's wand, when it undergoes a second process of transubstantiation, by suddenly expanding, like a stage trick in a Christmas pantomime, into a luxurious sedan chair, 'a *sella gestatoria*, with rings at its sides to adapt it for being carried by slaves upon their shoulders.' If this is the sort of 'information' which Dr. Wiseman supposes 'may not be uninteresting to his catholic readers,' he pays them a very pretty compliment indeed; for it never would be received, even for common sense, by those who are accustomed to analyze their ideas, or to attach a definite notion to the words they use.

"First, of the rings. It was necessary to commit the absurdity of affixing them to a curule seat, in order to connect the employment of a chair made by an upholsterer in the age of Augustus with a peculiar usage of it stated to be prevalent in the age of Claudius. Now it is remarkable that although every other part of this piece of furniture is described with elaborate minuteness—the legs, the sides, the back, the arches upon pillars, the ivory carvings, the ornaments of purest gold—not a syllable is breathed about the material, design, or workmanship of 'the rings.' But it is well known that all, even the commonest domestic utensils of the Romans, as well as their parts and appendages, both at the time of Augustus and long afterwards, were made of the choicer metals, bronze, gold, or silver, always of a fanciful and tasty design, and artistically finished. Nothing then being said in our descriptive catalogue about these rings beyond the bare mention of their existence, it is but a natural inference to suppose that they do not possess anything worthy of observation either in material or design; and as the author by whom the original description was given, had so fine an eye for the 'exquisite finish of the sculpture,' we might conclude that they were nothing more than four common iron rings attached to the chair at a subsequent period for the purpose stated, when it first came to be used for chairing its owner. To 'make things comfortable,' that period and that usage is attempted to be fixed by calling it a *sella gestatoria*, which kind of conveyance our philologist says 'began to be used by men of rank at Rome in the reign of the Emperor Claudius, which exactly corresponds to the time of St. Peter's first journey to Rome.' This is not an accurate statement; and, whether from ignorance or design, it conveys an impression very much the reverse of the truth. The passage from which the inference is artfully drawn is to be found in Dio Cassius, wherein it is first written that Claudius suffered from bodily infirmity, especially from a sort of St. Vitus's dance, a rickety motion of the hands and head, which is also mentioned by Suetonius. On this account he used to be carried in an upright chair, with a covering overhead, which kind of conveyance, says Dio, he was the first person of the male sex amongst Romans to make use of; for Augustus, Tiberius, and others before him, were carried in a reclining, or invalid's chair, such as women use. He then makes this important addition:—But now, in my time, the employment of sedans is not confined to the sovereign exclusively, for we also who are of consular dignity are carried in them. Dio flourished 194 years after Christ, or more than a century later than the assumed residence of St. Peter at Rome; and consequently, by Dr. Wiseman's statement, he was carried about in a sedan more than a century after his death. It is difficult to conceive what class of readers such logic as this is addressed to."

In this style Mr. Rich goes on demolishing the unfortunate pamphlet adopted by our representative of infallibility, and we cordially recommend the whole to the perusal of our readers, only adding another extract in regard to the authority adduced by Lady Morgan in proof of the alleged inscription, and touching a rival chair of St. Peter at Venice.

"With regard to the contested inscription, I cannot think that the ocu'ar testimony of two respectable witnesses, such as Denon and Champollion, can be rebutted by noisy charges of calumny and forgery ; and, therefore, I shall at once state my belief that it is or *was* there, although the 'religion of Mohammed does not tolerate any graven images at all.' Truly so. Neither does the religion of Christ tolerate the adoration of a statue of the heathen Jupiter. Yet crowds of Christians may be seen every day in the 'Vatican basilic,' kissing the bronze toe of that divinity, who has had the Paganism 'taken out of him' by a Papal consecration, and the substitution of a door-key for a thunderbolt in his hand. How many Pagan temples of old Rome, when no longer tolerated as such, have yet been tolerated when converted by a fresh inscription into Papal churches ! How many Pagan gods, goddesses, heroes, and abstract personifications, have been tolerated into Romanized saints ! Why should the Moslem be more scrupulous than members of the holy Roman Church ! Why should he reject his lawful and valued plunder, when the successors of St. Peter had taught him a simple and easy method to quiet his scruples, and destroy the pernicious influence stamped upon it by its unbelieving owner. viz., by inscribing upon it his own confession of faith, 'THERE IS BUT ONE GOD, AND MAHOMET IS HIS PROPHET !'

"Dr. Wiseman then proceeds to suggest a probable origin for what he is pleased to call Lady Morgan's 'foolish and wicked tale.' For this purpose he commences a fratricidal attack upon another chair, also inscribed with Cufic characters, and reputed likewise to have belonged to St. Peter, which is now preserved in a church at Venice, and which Lady Morgan is accused of 'confounding' with the curule seat, or sedan chair, or ivory throne, preserved in the Vatican. Lady Morgan, on her part, has shewn, by her 'Letter to Cardinal Wiseman,' that the generous suggestion of 'blundering and malice,' was a gratuitous and erroneous assumption on his part. It is not incumbent upon me to defend or refute the Venetian tradition respecting the Venetian chair ; but I must say, that if an unprejudiced person were compelled to make option between the rivals, the stone chair of Venice, notwithstanding its Cufic inscription, has by far the best claim of the two to the honour of having been used by St. Peter."



St. Peter's Chair at Venice.

LORD CAMPBELL AND THE POPE.

As matters advance the offensive assumptions of the Papists are becoming more palpable. The public prints have recorded and largely commented upon the following scene :—

“ The Norfolk Assizes were opened at Aylesbury on Monday, by Lord Campbell and Mr. Justice Crompton. The High Sheriff was Mr. Scott Scott Murray of Danesfield, who some years ago was Member for the County. This gentleman joined the Church of Rome, and in consequence retired from Parliament. In this capacity as High Sheriff he has to appoint a chaplain, whose duty is to accompany the Sheriff and Judge of Assizes, and to *preach the Assize sermons*. Mr. Murray appointed a Roman Catholic chaplain, selecting Mr. Morris, who, like himself, had seceded from the Church of England, and this reverend gentleman accompanied the Sheriff and Mr. Justice Crompton to the door of the church of the hamlet of Walton, whence, having there deposited the learned Judge, *the High Sheriff and his chaplain proceeded to the Roman Catholic chapel*, and afterwards took up his Lordship. When both the Courts were opened on Tuesday, for the despatch of business, the High Sheriff was again attended by Mr. Morris as his chaplain. The Grand Jury having been duly sworn, Lord Campbell proceeded to deliver his charge to them.”

After expressing his disapprobation of what had taken place and his “ hope that such an occurrence would not be repeated,” his Lordship is said to have spoken as follows :—

“ I hope that no one will suppose I am actuated by any illiberal motive. I have always most strenuously supported the Roman Catholics in their claims for freedom of opinion, in order that they should be admitted to all the privileges of all others of her Majesty's subjects ; and I may say that, having lately been sojourning in Italy, I had the honour of an audience with the head of that religion, and from that interview *I had every reason to believe he is a most excellent and most praiseworthy person* ; and no one must suppose, from the course I take, I am actuated by any improper motive. But, gentlemen, the Sheriff appoints a chaplain who is to appear as the chaplain of the Judges, and who is expected to take his seat in the same carriage as the Judges, and to sit beside the Judges in the Court. That chaplain, therefore, becomes the chaplain of the Judges, and the Protestant religion is the religion of the Judges of this country.”

The Grand Jury, at the close of the day, made the following presentment on the subject :—

“ In making our presentment, the Grand Jury desire to express their respectful thanks to your Lordship for your observations on the subject of the attendance of a chaplain of the Roman Catholic persuasion, and to assure your Lordship of their unanimous and entire concurrence in the sentiments addressed to them by your Lordship.”

Lord Campbell has received just commendation for exposing this eminently modest plan for foisting a Popish priest into such indecent prominence. The High Sheriff has attempted a defence of his conduct, and talks stoutly as usual about “ religious liberty,” as if the meaning of that phrase were simply that Papists, who refuse all liberty to Protestants abroad, are just to do what they please in this country, and as if, on any ground of religion or common sense, they ought to be entitled to parade a Popish priest publicly through Buckinghamshire in the same carriage with the Protestant Judges of England without asking their consent. The *Times* has admirably disposed of Mr. Scott Murray's letter. The following sentences hit the nail on the head :—

“ Lord Campbell considers that when a Judge of assize rides through a town on his circuit in company with a notorious ecclesiastic—when he sits by the side of such an individual on the judicial bench ; in a word, when the judge and the chaplain are before the public as inseparable companions from the beginning until the end of the circuit business, the judge and the chaplain will be presumed to be co-religionists. Unless some desire of paltry parade, or some wish to elevate the repute of his own faith by lessening the dignity of the Chief Justice, was at the bottom of Mr. Scott Murray's proceeding, why could he not leave his chaplain at his beads at home ! Let that reverend person say mass for the High Sheriff, say grace for the High Sheriff, listen to the High Sheriff's recital of his little peccadilloes, and impose upon him such easy absolution as high sheriffs are sure to obtain ; but why pin his vestments to the ermine of a Protestant judge ?

“ The simple truth is, that this silly and preposterous act of Mr. Scott Murray's is but a specimen of the habitual policy pursued within the last few years by the Roman Church

within these realms. If our country is parcelled out into dioceses—if the authority of our Queen and Parliament is set at defiance—if one division of the empire is kept in a constant ferment by the fiery zealots of that encroaching Church, that is nothing. But if we protest, complain, resist, that is persecution. Does a week ever pass over our heads in which we have not to record some broil in which, when the whole story is fairly tested, some Roman Catholic zealot is found to be the aggressor? Let them be content with equal political rights. We give to others the same freedom as we claim for ourselves, but we will not suffer ourselves to be priest-ridden by the ecclesiastics of a Church which is understood and rejected by the common sense of the vast majority of the community."

But where was the necessity for Lord Campbell going out of his way to pronounce an unfounded eulogium upon the Pope? If we are to believe the Lord Chief Justice of England, who at the very time is standing forth as the champion of Protestantism, the Pope—called in Scripture the "man of sin," and "son of perdition,"—is "a most excellent and most praiseworthy person!" How did his Lordship make this wonderful discovery? Why, he had "the honour of an audience" with the said "man of sin;" and inasmuch as the cloven foot was of course wrapped up in a velvet slipper, the Chief Justice of England was entirely pleased and delighted! All that the world has ever heard of Pius IX. is strangely untrue. It is not true that he violated his engagements to his own subjects as a prince, and that his pretences are eminently blasphemous as a minister of Christ. It is not true that the blood of the Roman people was shed like water by infidel France, to restore this Pope to his palace, and that he blessed weapons dripping with their blood! It is not true that all liberty, civil and sacred, is trampled under foot in his dominions, and that whilst his own dungeons are crammed to suffocation with the best men in Italy, he is the great pillar and centre of European despotism. All these things are untrue, as the eminently liberal, enlightened, and Protestant Lord Campbell can certify, after seeing him last summer for ten minutes! He is "a most excellent and most praiseworthy person!" When are we to be done with this outrageous folly?

The object of Lord Campbell was, no doubt, to please the Papists. But he will soon discover that this old policy of "conciliation" is of no value at all, except we are prepared to go down and be trampled under their feet. We are almost ashamed to transfer to our pages the offensive remarks of the *Catholic Standard* in regard to this very matter. But they afford a conclusive evidence that Lord Campbell's soft speaking has not in the least abated the fury of his antagonists, if it has not added contempt to their rage, and a good warning to all men, that in speaking of or to Romanists the most politic thing, as well as the obvious duty, is to speak the simple truth. We quote from the *Catholic Standard* of March 6, under the head of

"JUDICIAL IMPERTINENCE."

"We perceive by the Circuit reports in the morning papers, that Lord Campbell has been importing his Guildhall insolence into Buckinghamshire. The Whig Chief-Justice seems determined to exhibit upon the Bench the same perverse politics which, when his patron turned Presbyterian and persecutor, the learned Lord did not think it unbecoming to display at the festive board. . . . Why, let us ask, should Lord Campbell do and say those insolent, offensive and presumptuous things at Aylesbury which Sir Frederick Pollock would not think of saying or doing either in London, or, we are convinced, on Circuit? Is the son of the old Presbyterian minister a more orthodox Anglican than the Chief Baron who was born and baptized in the established Church of this country! Or is it that 'Plain Jock,' who however stooped from his democratic elevation to pick up two peerages, felt his dignity hurt by the contact of a Popish priest? Considering his parentage and his early career in this city after the young Caledonian adventurer crossed the Border and bled South in search of fame and fortune, which he has found—the fair reward we frankly admit of his talents and unflagging industry—we must be permitted to suggest that a more modest demeanour would have been more becoming; and that having, as he tells the Bucks squirearchy, during his Italian *séjour*, had an audience of the head of the Catholic religion, whom we are happy to find he conceives to be 'a most excellent and most praiseworthy person'—it would have been as well if he did not travel out of the

record, to borrow an illustration from his own craft, and indulge in offensive, uncalled for and audacious remarks. . . . His offensive *brusquerie* went down at Aylesbury as a mere matter of course. It is not in that county that one could expect to find the education that detects a scandalous judicial blunder, or the liberality that rebukes blatant bigotry. Even the High Sheriff manifested, we must say, a lamentable timidity. We could name a county where a Catholic High Sheriff would, under such gross provocation as Mr. Scott Murray received from Lord Campbell, have administered to the peccant Judge such a rebuke as would crimson the aggressor's cheeks were they ten times more cadaverous, without insulting the ermine, or descending from the sphere of a gentleman."

SACRIFICE OF THE MASS.

A PLAIN REASON WHY THE CHURCH OF ROME WITHHOLDS THE SCRIPTURES FROM THE PEOPLE.

POPERY and the Divine word are directly antagonist to each other. For example, an absolute denial of the Christian faith is made every time (what they call) the "Sacrifice of the Mass" is performed. Popery teaches that it is "an *unbloody sacrifice*," yet "equal in efficacy to the death of Christ on the Cross," and this dogma must be received under pain of anathema. But St. Paul declares, (Hebrews ix. 22,) that "without shedding of blood is no remission," and (x. 18) that "now where remission of these (sins) is, there is no more offering for sin." Again: The Romish Church says, that each and every time the mass is offered, there is the real presence of the body, blood, and divinity of the Lord Jesus Christ, which is there offered as a sacrifice for the quick and the dead. This must be believed, or the curse is pronounced. The testimony of the Apostle Paul is directly contrary to the Romish doctrine of transubstantiation. See Epistle to the Romans, vi. 9, "Knowing that Christ, being raised from the dead, *dieth no more*; death hath no more dominion over him." Also, Hebrews ix. 24, "For Christ is not entered into the *holy places* made with hands, but into *heaven itself*, now to appear in the presence of God for us: nor yet that he should offer himself *often*, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but *now once*, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself"—"Christ was *once* offered to bear the sins of many." Further, that there might be no mistake, Heb. x. 10, "By the which will we are sanctified, through the offering of the body of Jesus Christ *once for all*."—(12.) But this man, after he had offered *one* sacrifice for sins, *for ever* sat down at the right hand of God.—(14.) For by *one* offering he hath perfected *for ever* them that are sanctified."

As the Bible is in direct opposition to the doctrines of the Church of Rome, her safety lies in forbidding its perusal.

EXPULSION OF PROTESTANT MISSIONARIES FROM HUNGARY.

MANY of our readers must have observed that very large and influential meetings were lately held in Edinburgh and Glasgow in regard to the recent expulsion of Protestant Missionaries from unhappy Hungary. This is the true spirit of Popery in power. It is most important to keep this matter before the public, and by all Christian means to seek redress. We understand that a meeting will soon be held in Exeter Hall on the subject.



Saint Godric.

POPISH SAINTS.

"Your saints, O Rome, are sinners canonized!

And oft the greatest sinner is the Pope:—

He who with cursing councils has devised

To wrest from man God's book of heavenly hope.

Inmates degraded of the cloister'd walls,

Or weak romantic sentimental minds,

Who shun the sacred force of truth, that calls

To face the world, and spurn what it enj ins.

How can ye, Papists, hug your servile chains,

Appease your consciences by counting beads?

God's word demands not formal prayers and pains,

It spurns all claim to meritorious deeds."

It would require a whole treatise to expose the impositions that have been practised upon the world under the name of Popish saintship. Their calendar is made up of a variety of elements. There are some true saints in it, as the Apostles, but it contains also a number of names of the greatest sinners, and some names of men who never had an existence. Modern Rome has no idea of the Scripture doctrine of sanctification as the work of the Spirit of God, and inseparably connected with justification through the blood of Christ, and imagines holiness to consist in a cowardly fleeing from duty, and in such revolting austerities and penances as heathenism has always enjoined. An account is given in a recent Popish book* of a so-called saint named "St. Peter of Alcantara," of whom it is said,—

"It was usual for him not to eat till the third day! He asked me why I was astonished at this; for he said it was very possible for one who had accustomed himself to it. A companion of his told me, that sometimes it happened he ate nothing for eight days. This, perhaps, might have been when he was in prayer; for then he used to have great raptures and impulses of the love of God, of which I myself was an eye-witness."

Gibbon gives an account of a Popish saint called Simeon Stylites, a Syrian anchorite, who, on the giddy top of a pillar sixty feet high, lived and died: In connexion with this, he remarks that

"A cruel and unfeeling temper has distinguished the monks of every age and country."

And, in regard to the special monk referred to, he says:—

"Successive crowds of pilgrims from Gaul and India saluted the divine pillar of Simeon; the tribes of Saracens disputed in arms the honour of his benediction; the Queens of Arabia and Persia gratefully confessed his supernatural virtue; and the angelic hermit was consulted by the younger Theodosius on the most important concerns of Church and State. . . . Antioch revered his bones as her glorious ornament and impregnable defence."

This is a pretty fair sample of the most eminent Popish saints. God is supposed to be like the idol of Juggernaut, pleased with the mere senseless tortures of His saints, whereas we are told that "as a father pitieth his children, so the Lord pitieth them that fear Him," and that "He will withhold no good thing from them that walk uprightly." It is supposed to be a man's duty to do violence to himself, even to the risk of his life; whereas it is the duty of men to use all "lawful endeavours to preserve their own lives as well as those of others,"—Paul said to the jailor of Philippi, "Do thyself no harm." It is supposed that a man is most free from temptation in a solitary place; whereas it was just such a place that the Devil chose as the scene of our Lord's temptation. It is supposed that if the body is scourged, the soul must necessarily be improved; whereas abundant experience proves that such a bodily process is quite compatible with innumerable spiritual evils, as pride, hatred of God, discontent, and every species of vile affection. Above all, this whole procedure is supposed to be meritorious, and the way to purchase heaven, and a high place in heaven; whereas the Scriptures tell us that "by deeds of the

* The Life of St. Teresa, written by herself, and translated from the Spanish by the Rev. John Dalton. London, Dolman.

law no flesh living can be justified;" that Jesus has the key of heaven, and "openeth so that no man shutteth, and shutteth so that no man openeth;" and that "when we have done all, we are to say that we are unprofitable servants."

BISHOP GILLIS AND THE "SHOELESS URCHINS" OF EDINBURGH.

A CHALLENGE was lately given by Dr. Mapei, a learned foreigner, who was for nine years a Popish priest, and for three a teacher of Romish theology, to the Popish Bishop Gillis of Edinburgh, to discuss in public any one or more of the vital questions of the Romish controversy. From his more perfect familiarity with the English tongue, the Prelate would have had a great advantage in the discussion, and he might have been sure of respectful attention, and the most perfect fair play. The Bishop has thought proper, however, to decline this challenge, for reasons which, we believe, will be perfectly understood by the public. We are well aware that whilst he declines to debate with men, on the ground that nothing "new" can be said in the way of argument, his Jesuitical emissaries are busy arguing with young ladies in the drawing-rooms of Edinburgh. But what we chiefly intended to notice was the complaint made by the Bishop in regard to the treatment which he says he receives from the shoeless urchins of Modern Athens. We should be the very last to encourage the slightest incivility to Bishop Gillis on the part of any human being. If he can find the urchins and prove the insult, we shall move that they be duly flogged; but meantime his complaint is as follows:—"The Pope, his bishops, and his priests,—the 'Romish Church,' her doctrines, and her discipline, have been denounced from the pulpit, and howled at from the platform, till the theme has come down at last, like some popular air, to the ragged and *shoeless urchins* of the streets; and Edinburgh has been lowered to that level of '*sauvagerie*,' that now makes it impossible for a Catholic clergyman to cross the threshold of his own door without being, as I daily am, wantonly and grossly insulted by name. If all this be requisite to prove what our Saviour meant eighteen hundred years ago, when he said, 'By this shall all men know that you are my disciples, if you have love one for another'—be it so, however strange." This is, no doubt, very pathetic, and properly interpreted, may probably mean that the Protestant spirit is becoming strong in Edinburgh; but, whilst we again protest that we would not touch a hair of Bishop Gillis' head, as he well knows, or insult him in any way, his declaration, the object of which we think we comprehend, may justly give rise to certain queries.

1st, How does he know that the "shoeless urchins" of whom he speaks were Protestants? Probabilities seem to be strongly against his supposition. For we are quite sure that if all the ragged and shoeless urchins of Edinburgh were assembled, nineteen-twentieths of them would be found to be children of Papists. We suspect, therefore, that there is some mistake here in the Bishop's statement.

2d, What is the precise kind of "gross and wanton insult" of which the Bishop complains? He is very inexplicit in his definitions. We have heard of no complaints to the police on the subject. And we know that Popish bishops, being accustomed to almost Divine worship, have singular notions as to what constitutes an insult. A friend of ours was travelling lately on the Continent, and a Popish Archbishop happened to be in the same train. When they came

to the halting place, the platform was a little wet, in consequence of recent rain. The dignitary threw himself back, with great pomp, in the carriage, when, lo! a most respectable looking man went down on all fours, and the Archbishop coolly stepped out on his back, and scarcely deigned to thank him. Had this not been done, probably that Archbishop might have reckoned himself insulted! We all know that Lord Arundel lately went down on his knees on the platform at Limerick to the Popish Bishop there. And, therefore, until Bishop Gillis defines the precise nature of the insult offered him by the children of Edinburgh, it is impossible for us to judge of it.

3d, Why is the Bishop so sensitively alive to any insult, real or supposed, when applied to himself, and so thoroughly insensible to the most wanton and unprovoked violence manifested by his emissaries towards others? It is notorious that the agents of the Irish Mission are continually attacked by those over whom Bishop Gillis has absolute control. Cases are continually reported and brought before the Police Court of outrageous violence. Several have been nearly killed, and a poor man is *now in the Infirmary*, one of whose eyes has been knocked out by Papists, and the other nearly destroyed, simply because he chooses to be a Protestant. Similar cases have been occurring for years: and yet we have never seen a letter from the Bishop denouncing this. We have never heard that a single whisper has been uttered against it by him or by any of his priests. The extreme of violence is all right, apparently, when directed against Protestants; but if even a child dares to point its finger at the Bishop, the whole town is made to ring with his piteous lamentations.

The tactics of Rome in this respect are perhaps the most singular commentary in existence on the passage, "Whatsoever ye would that men should do unto you, do ye even so to them." Papists are allowed the utmost liberty in this country. They are allowed to build their chapels, and to use every means to convert the people, and that at the very time when we know that, if ever they get the upper hand, they will at once put Protestantism down by force. If we treated them as they do us; if we packed them off from this country to Rome, as they do our missionaries from Hungary; if we turned their chapels out of the town, as they do ours from the city of the Pope, they might have something to say. But not satisfied with returning us evil for good, whenever they have the power, if all circumstances do not bend to their pride and caprice, they fill the kingdom with the most lamentable complaints. To hear them speak, one would think that meeker, better, and, at the same time, worse used men did not exist in the world. But, to use the language of an old divine, "Their voice is the voice of Jacob, but their hands are the hands of Esau."

4th, If true Christians are to be discovered, as Bishop Gillis affirms, by a manifestation of brotherly love, we solemnly ask him, Why is Popery so bloody a religion? Why does it curse so dreadfully all who differ from it? Why does it connive at murder in the confessional, as the converted priest Nolan expressly declares he was forced to do? Why did it countenance some of the most atrocious murders of past times, as we proved in a recent Number? Why is the propriety of persecuting to death all heretics one of its prominent and notorious doctrines? Why is the bloody Dominick one of its leading saints? Why did the present Pope encourage the French to murder his Roman subjects, and bless their arms after they had done it? We may well exclaim in the language of our meek Bishop, to whom the naughty children of Edinburgh have been so cruel, "If all this be requisite to prove what our Saviour meant eighteen hundred years ago, when he said, 'By this shall all men know that ye are my disciples, if ye have love one for another,'" it is certainly strange, but we by

no means add, with him, "be it so." It is a scandal to the very name of religion, that it should be associated with such atrocities, and we earnestly pray that Bishop Gillis may be brought to see all this in the light of Scripture truth, and to become a true minister of the gospel of peace and love.

THE CHURCH.

THE third of the five rules of faith which, according to Dens, the Papists enjoy, is the Church. Practically, the Church is to Papists the only rule of faith. They hold the Church to be infallible, and to be entitled virtually to supersede and override both Scripture and tradition, by its power of infallibly determining what Scripture means, and what traditions can be traced to the Apostles. The authority of the Church is the answer which Papists commonly give to all arguments adduced against any of their doctrines and practices; and we admit that, if they could prove, 1st, that the Church is infallible, and 2d, that the Church which is infallible is the Church of Rome, it would then be quite reasonable to abandon the study and interpretation of the Bible, and to receive with implicit faith whatever the Church of Rome might choose to inculcate. The claim to infallibility advanced by the Church of Rome is virtually a claim to occupy the place, and to exercise the prerogatives, of Him who is Lord of the conscience, and therefore it can have no rational or satisfactory foundation to rest upon, except a clear and explicit declaration of God himself. We are not called upon even to listen for one moment to such a claim, unless those who advance it *profess* to adduce the express and direct authority of God himself in support of it. When, then, Papists call upon us to submit to the authority of their Church, we demand, as we are entitled and bound to do, that they shall, in the first place, produce to us clear scriptural proof that their Church is infallible. Now, they do not pretend that there is anything in Scripture which directly or expressly bears upon the establishment of the infallibility of the Church of Rome. They are therefore obliged to try to make out this claim by an indirect and roundabout process, in this way, by proving, 1st, That the Church of Christ is infallible, or incapable of teaching any error in matters of faith or practice. 2d, That the Church of Christ must be a distinct society, standing out visibly and palpably, in an unbroken succession, from the time of the Apostles till the present day; and 3d, That the Church of Rome is this one true Church of Christ. Now let it be carefully observed, that *these* precise positions must be proved from Scripture, and not certain other positions which may sound like them, or bear some sort of resemblance to them. And let it be farther observed, that they must be *all* proved; for if the proof of any one of them fail, the claim of the Church of Rome to infallibility is left destitute of any solid foundation. There are two artifices to which Papists commonly have recourse when called upon to produce Scripture evidence of their doctrines. One is to bring forward passages which prove, not the positions they have undertaken to establish, but only positions which bear some resemblance to them. The other is, to deduce a general conclusion from one or two preliminary positions proved, when one or two other positions, of which no proof is adduced, are equally indispensable in order to the conclusion being really established. Several important instances of this mode of management occur in the Popish

controversy, and one is furnished by our present subject of the infallibility of the Church. They cannot prove from Scripture that the Church of Christ, that is, the whole subject or body comprehended under that designation, is infallible or incapable of embracing and teaching error, or that Christ has promised that his true Church was to maintain an unbroken existence, in every successive age, as a visibly and palpably distinct society, though they can prove some positions which, to a certain extent, resemble these, and may easily be mistaken for them by careless observers. But even if they could prove these precise positions, it would not follow as a conclusion, without the establishment of some other intermediate points, that the Church of Rome is infallible.

If these considerations are remembered and steadily applied, there will be no difficulty in perceiving the irrelevancy and insufficiency of the Scripture evidence commonly adduced by Papists in support of the infallibility of the Church. It is easy enough to prove from Scripture that Christ will always have a Church on earth—have some men to worship and serve Him—that His true followers will always profess and hold forth substantially the same views of Him and of the salvation which He wrought out, and that the Church is fitted and called to maintain a prominent place, and to exercise a commanding influence, in promoting His truth and advancing His cause. All this can be proved, but this comes far short of proving that there will always be upon earth one visible and outstanding society, proclaiming perpetually and without any error the whole truth which Christ and his Apostles revealed. Of this latter position, indispensable for the establishment of the Popish principle of the infallibility of the Church, there is no proof to be found in Scripture.

We cannot enter into a detailed examination of all the irrelevant matter which Papists produce from Scripture in support of it, but we may briefly illustrate the insufficiency of one or two of the most plausible proofs they are accustomed to urge. Of the many things said in Scripture about the Church, which Papists commonly adduce in support of its infallibility, there is perhaps no one which has so much of the appearance of proving this, as the statement of the Apostle Paul, 1 Tim. iii. 15, in which he describes the Church as "the pillar and the ground of the truth." This statement, we contend, does not prove the Church to be infallible. The connexion in which it is introduced, indicates that it is intended, not so much to describe what the Church does in relation to the truth, as what *it ought to do*, that it is designed to set forth the Church's duty in proclaiming and promoting the truth, to declare what it was incumbent upon the Church ever to aim at, and not to predict what the Church would always in point of fact accomplish. But even if we were to admit, that when the Apostle called the Church the pillar and ground of the truth, he intended to describe not merely what the Church should do, but what it was then in fact doing, and would ever continue to do, it would not follow that the Church is infallible. The Church might be correctly described as being the pillar and ground of the truth, or that which held up and supported the truth, although it was not certain that it would always, or in every age or country, be free from all error. The Apostle Peter is described as a pillar, and he no doubt did a great deal to proclaim and advance the truth, and yet he certainly upon one occasion did fall into error, and was in consequence reprov'd and opposed by the Apostle Paul. The Church, as a whole, has been all along the pillar and ground of the truth, proclaiming and preserving in the world the fundamental doctrines of God's revelation. But it is impossible to doubt, that in different ages and countries,

all the various sections of the Church have been more or less tainted with error, and this cannot be proved to be inconsistent with anything that is asserted or predicted concerning it in Scripture.

Papists are accustomed to appeal in support of the infallibility of the Church to Christ's promises, that His own presence, and the presence of the Holy Spirit, would continue with the Church till the end of the world. But these promises merely prove that Christ will certainly effect in and by His Church whatever it may be His good pleasure to effect, *without giving us any specific information as to what the results are which He has resolved to accomplish*. If we had distinct and independent evidence that He intended to make His Church infallible, these promises would point out the nature and the efficacy of the process by which this result was to be effected. But of themselves they afford just as good evidence, that is, no evidence at all, that He intended to make His Church impeccable, as that He intended to make it infallible—to preserve it from all sin, as to preserve it from all error. Papists cannot allege that Christ's constant presence with His Church preserves, or was intended to preserve it from all sin in practice, and they have no more warrant to allege that it was intended to preserve it from all error in doctrine.

The only other thing in Scripture to which the Papists appeal with any measure of plausibility in support of the infallibility of the Church, is the promise of infallible guidance and direction given to the Apostles, and alleged to extend to their legitimate successors in the government of the Church. This promise was given to all the Apostles, and was fulfilled in each of them individually; so that if it was intended to apply *in the same sense and to the same extent* to their successors in the ministry, it must secure infallibility to every priest, or at least to every bishop. Papists, however, do not venture to allege that every bishop is infallible, and therefore the argument, if good at all, would prove too much, and of course can prove nothing. It is important here to notice, that it holds true of *many* of the considerations which Papists are accustomed to bring forward upon this subject, that if they were really true and sound, and if they were consistently followed out to their legitimate results, they would prove every priest, or at least every bishop, to be infallible; and moreover, that this is a conclusion which Papists in general are practically taught and expected to believe. To the mass of Papists, the Church is just practically their own priest or bishop, and there is one leading function which it is competent for any one priest to execute, and in the right execution of which all men are deeply interested, viz., the absolution or forgiveness of sin, for which infallible guidance, if it can be had, is at least as necessary as in regard to any function attaching to the Church in general. The promise of Divine supernatural guidance, given to the Apostles, had special reference to this matter of the forgiveness of sin. And if every priest has not the same infallible guidance in forgiving sin as each Apostle had, then it will clearly follow, 1st, That the promise is not to be understood in the same sense when applied to the Apostles as when applied to their successors in the ministry; and 2d, That the efficacy of the pretended absolution of sins by priests cannot be in the least relied upon. The execution of the functions vested by our Saviour in the Apostles implied and required in each of them Divine and infallible guidance, and when such guidance is not enjoyed, these functions cannot be executed, and should not be claimed. Papists must claim infallibility for each priest and bishop, or else they must admit, either, that the promises on which they found apply only to the Apostles and not to their successors, or, at least, that they apply to modern ministers only in a different and inferior sense.

from that in which they apply to the Apostles, that is, in a sense consistent with the admitted want of individual infallibility. These considerations are amply sufficient to prove, that our Saviour's promises to the Apostles afford no conclusive argument in support of the permanent infallibility of the Church.

It thus appears that there is no Scripture evidence of the doctrine of the infallibility of the Church, that is, no proof that the whole subject or body which in Scripture is included under the designation of the Church, would always be preserved free from all error. But even if we were to concede that this general doctrine could be proved from Scripture, it would still be necessary for Papists to prove by the same authority, that the Church which is infallible is the Church of Rome. As it is quite plain that there is nothing directly said in Scripture about the authority or infallibility of the Church of Rome or the Bishop of Rome, they must try to establish this indispensable position by an indirect and roundabout process. Now, the chief medium by which they attempt to establish this, is the second of the positions which we mentioned in the early part of this article, viz., that the Church of Christ must be a distinct society, standing out visibly and palpably, in an unbroken succession, from the time of the Apostles till the present day. The Church of Rome cannot present the show of a plausible argument in support of her claims without establishing this position. Now we maintain, that it cannot be proved from Scripture, and more particularly, that nothing that is said or indicated there concerning the unity, the visibility, and the perpetuity of the Church, affords any sufficient evidence of its truth; in short, that it is based only upon unwarrantable and far-fetched inferences. But even if we were to concede to them this general position, it would not by any means follow that the Church of Rome is the one true Church of Christ. The Greek or Eastern Church has at least as good a claim to perpetual visibility, and an unbroken succession in respect of outward organization, as the Roman, or Western, or Latin Church. There is not a shadow of ground, so far as this point is concerned, why the Roman should be preferred to the Greek Church; nor is there any respect in which a superior claim can be made out on behalf of the Roman Church as compared with her Eastern rival. If we try them by the standard of Scripture, we find as the clear and certain result, that the Greek Church teaches far less error than the Church of Rome. If we try them by the standard of antiquity, we find that the Church of Rome has deviated much farther from the doctrine and practice of the Church of the fourth and fifth centuries, than the Greek Church has done. The Romish Church is thus effectually shut out from appropriating to herself any infallibility which the Church of Christ may be alleged to possess, on the ground, that the Church of Christ must be a distinct society, characterized by perpetual visibility and unbroken succession; and the only other expedient she has been able to devise for establishing her claims, is to lay down certain notes or marks of the true Church, and to try to shew that these notes or marks apply only to her and to no other Christian community.

THE NUNNERY MOVEMENT.

THE movement to throw open nunneries is proceeding with increasing energy. Numerous subscribed petitions are being got up in every direction, and notice has been given of the introduction of a Bill into Parliament. Our article in regard to Miss Sellon and her nuns shews the necessity of this movement.

WORSHIP OF THE VIRGIN MARY.



THAT the Virgin Mary was a sinful creature requiring salvation, and is therefore no object of worship, is evident from her own declaration—"My spirit doth rejoice in God *my* Saviour." If she herself required a Saviour, she cannot be a saviour to others. Besides, we find Christ plainly intimating that she had no control over him as Mediator on more than one occasion. "Woman, what have I to do with thee?" "Who is my mother?" Above all, the Virgin Mary, now we trust in heaven, is neither omniscient nor omnipresent, and therefore cannot hear prayers offered in thousands of places at the same time, whilst we are expressly commanded "to worship the Lord our God, and to serve him only;" and are told that "there is one God and one Mediator between God and man, the man Christ Jesus." Yet the Church of Rome openly practises the blasphemous worship of the Virgin Mary, and urges all Papists to do the same.

MISS SELLON AND HER NUNS.

WHATEVER the motives may be of those who establish nunneries, and under whatsoever plausible pretexts they may be disguised, the result is ever the same. If it is "not good for man to be alone," far less is it for woman, created for the very purpose, that she might be his sweet and delightful companion. Hence, perhaps, the most loathsome thing in the black history of Popery is that part of it which relates to nunneries. And yet there are certain elements in human nature to which a life of solitude, apart from actual experience, holds out peculiar fascinations; and Rome takes care, that before the true nature of her system can be fully discovered, the retreat of her victims shall be cut off. Our readers are aware, that the Tractarian party in England have lately been imitating the Papists in this as well as in other peculiarities; and Miss Sellon, who, under the approbation of the persecuting Bishop of Exeter, presides over an establishment of so-called "Sisters of Mercy" at Devonport, has become rather notorious, in consequence of her public correspondence with Lord Campbell and otherwise. Many of the "Sisters" in the other convents have gone over to Rome, as we shewed before. But one of Miss Sellon's pupils has fortunately taken another course, and as the Lady Superior of Devonport had no power of coercion in this free country, she has not only returned to her parents, but has had the courage to expose and denounce the whole system through the instrumentality of an excellent minister of the Church of England. The work to which we refer bears the following title,— "Miss Sellon and the Sisters of Mercy: an Exposurè of the Constitution, Rules, Religious Views, and Practical Working of their Society; obtained through a 'Sister' who has recently seceded. By James Spurrell, M.A., Vicar of Great Shelford. (Hatchard, pp. 41.)" We are informed by the respected author, that the extraordinary and startling disclosure of this system given in his pamphlet "is made with the full concurrence and consent of the mother of the young lady from whom the information was obtained, and of the young lady herself, who are members of a family of the highest respectability." And it is added, that "the documents and letters quoted from are in the writer's possession. Everything, therefore, that is stated may confidently be relied upon as authentic; and the greatest care having been exercised to keep what is advanced *within the truth*, the whole may be read as a statement in no way coloured, but, on the contrary, *falling short*, in some measure, of the reality." Let our readers attend to the following facts contained in this important pamphlet which, we trust, will sound the death knell of Anglican nunneries. The young lady in question corresponded with Miss Sellon before her mother had consented to her entering the society, and on this subject hear Miss Sellon:—

"MY DEAREST CHILD,—I am deeply touched by your letter of entreaty to be received here at once without your mother's consent. You are right in supposing that God is speaking to your heart. He is leading and guiding you onwards, and He will bring you into the haven where you would be. *Do not doubt it for an instant. Only remain faithful and humble.* Think of yourself as ever kneeling under the shadow of the + at His sacred feet, and you will be safe.

"Your present discipline is preparing you for the wonderful and sacramental life to which God has, we trust, called you; and which, if you continue firm, may be nearer to you than you now imagine possible. Refuse to go into society. Called to a close union with the Beloved, the chief among ten thousand, you may not adorn yourself for other eyes."

This is of course the very language of Popery, and when, at length, the desired consent was obtained, the new "Sister" is welcomed by one of the older ones, in the following truly Romish style:—

"MY VERY DEAR —,—Yours was indeed a note full of news of joy, to which Mother bids me now answer. I do rejoice with you. It is such wonderful goodness and love to be chosen to work among those devoted to His service—to lead an angel's life on earth, ministering and waiting upon Him. Mother bids me tell you to come any day which will suit you ; the earlier the better. But she would like you very much to be here before the 5th of next month. On that day the Bishop is coming to lay the first stone of our new building, after the consecration of St. Peter's Church ; and she would like you to have his blessing with us.—Believe me, yours very affectionately in Him,

"CATHERINES, S.M."

The next scene presented is, the actual introduction of the novice, and this is done in a most dramatic way, as follows :—

"On the evening of the day of Miss —,—'s introduction into 'The Orphan's Home,' she was conducted to the Oratory at the canonical hour of compline, when the flowers, the pictures, the lights, the low desks, and the dark kneeling figures of the nun-like Sisters, and the solemn benediction of each Sister by the Superior, at the conclusion of the service, and the signing them with the sign of the cross, made a deep impression on her feelings, and greatly surprised her, not at all expecting to witness anything of the kind where she *then* was."

The young lady in question had, it appears, at one time an intention of entering a convent abroad, and on mentioning this to Miss Sellon, she received the following information in regard to the Church of England :—

"That she was not fully acquainted with the faith in her own Church ; as much that she advanced as peculiar to the Roman the *Anglo-Catholic Church had always held, namely, the sacramental efficacy of confession and penance, the Apostolic succession, and prayers for the departed ; and had even upheld the religious vocation, though for a season it had been permitted to lie dormant. Confession, further, she stated, was practised by her children, who were under spiritual guides, and that holy communion was administered to them every morning.*"

Our next extract is long, but it is very important. It contains an account of the interior of this new-fangled domicile, and of the practices of its inmates. It will be observed, that it is to all intents and purposes a nunnery, and that Miss Sellon's natural vanity and pride are gratified by the most obsequious obedience. Nay, she blasphemously says to her dupes, "WHEN YOU HEAR ME SPEAK, YOU SHOULD THINK IT IS THE VOICE OF JESUS CHRIST." Thus it is that corrupt human nature seeks to gratify its tendencies under the garb of humility. It will also be seen, that the Sisters are required to give up "everything" they possess or receive "to the community." Hear Mr. Spurrrell :—

"The reader will be astonished to learn, that this *professedly* Protestant Sisterhood is nothing less than an organized Convent. The community, as a whole, comprehends One General Order, styled, 'The Order of the Holy Communion,' which is subdivided into 'The Order of the Sacred Heart ;' 'The Order of the Holy Ghost ;' and a third Order, the name of which was unknown to Miss —,—, but the Sisters of which were usually called 'The Black Sisters.'"

"The Order of 'The Sacred Heart' has for its badge a gilt triangle, from which is suspended a heart pierced with an arrow.

"The third Order has also a triangle, with however a crucifix suspended from it.

"On every triangle the word 'Sanctus' is engraven on each of the sides.

"The Order of 'The Sacred Heart' was a contemplative Order. The only Sister who belonged to it never spoke, except when with the Mother, or by her direction or permission—never came into the recreation room, and throughout the whole of the day was engaged in prayer and meditation, and in painting and illuminating Services for the Superior, or in such other works as she might give her to do."

"The *great Rule* of the Society, that of 'Holy Obedience,' begins thus : 'Ye who have offered to God your judgment and your will, must strive to preserve and grow in the submission ye have professed. . . . Ye shall ever address the Spiritual Mother with honour and respect ; avoid speaking of her among yourselves ; cherish and *obey* her with holy love, *without any murmur or sign of hesitation or repugnance*, but simply, cordially, and promptly obey with cheerfulness, and banish from your mind any question as to the wisdom of the command given you ! If ye fail in this ye have failed to resist a temptation of the Evil One. Ye shall never discuss with any person (except by express direction of the Spiritual Mother) either within the Society or without it, the Rules of the Order, or the Commands of the Superior, . . . and ye shall make it a subject of immediate confes-

sion to your Superior, if ye have unhappily been betrayed into this error ; and ye shall receive a penance, but no word of admonition or reproof for the same. . . . Ye shall learn, through constant and daily observation and practice, that, through the exercise of lowly and entire obedience, ye will receive the gift of the Holy Ghost. . . . Be ye well persuaded that, on negligence or exactitude in obedience, depends the preservation of discipline, the purity of the Society, and the progress of each soul in the way of life."

"From these extracts it will appear manifest that absolute submission to the Superior is enforced, as absolute submission to God ; that the exercise of entire obedience is pronounced to entitle to the gift of the Holy Spirit ; and that, on exactitude in this obedience, it is declared, depends the progress of the soul in the way of life. And to this agree the words of the Lady Superior to Miss — on a certain occasion, when addressing her she said, '*When you hear me speak, you should think it is the voice of Jesus Christ !*'"

"The next rule, that of 'Holy Poverty,' begins by declaring, that 'the true and solid heritage of the religious life has always been poverty.' It then proceeds among other injunctions to say—'It is not permitted to any Sister to appropriate anything, however small, or under whatever pretext, to herself ; since each shall, on the day of her entrance, renounce in favour of the community, not only the *possession*, but the *use and disposition of everything which is hers, or shall be given to her*. All this being under the entire regulation of the Superior. . . . Ye shall neither ask for, nor receive anything without permission ; and, when ye shall have received it, ye shall place it in the hands of the Mother-Assistant for the use of the Society.'

"The use this Rule would be to the Society, should some rich heiresses enter upon the vocation of Sisters, it is hardly necessary to point out."

"The Rule of Humility' informs the Sisters that they 'will gain more in the love of God, by meekly receiving an affront or a discipline *that they do not understand*, than by fasting ten days on bread and water !'"

"The Rule of Purity' prescribes the reading the 'Holy Scripture, the Psalter, the Breviary, according to the use of Sarum provided for the Society, the Book of Common Prayer, the Imitation of the Life of Christ, and the Devotions of Bishop Andrew ; the editions being such as are approved by the Spiritual Mother, the Superior of Devonport and Plymouth,' and adds, 'Ye shall not read *any other words*, except by the express direction of the Superior. And she shall be *very careful* that she suffer not this rule to become corrupt through innovation.' And, again, 'Ye shall not speak to any one out of the Society, except with the permission of the Superior. It is not permitted to any Sister . . . to give messages or commissions, to receive letters, or send replies, without direction or permission. Ye shall write short and simple letters ; and ye shall take care that they receive the seal of the Society before they go forth.' The real meaning of this last sentence is discoverable in the charge given, that all letters received and written by the Sisters, were to be read or not by the Superior, at her discretion."

It is a great peculiarity of all convents, that men are always found to figure largely in the management of them. In the Church of Rome, those men are always bachelors. The necessity for all this does not at once appear. If the nuns have fled from the world to get rid of men, why not maintain their seclusion ? If they must confess, why not to the mother Abbess ? Miss Sellon's convent does not differ from the rest. Men are introduced, and the girls are made to confess all their sins to them, and are taught by them, it seems, to worship the Virgin Mary. Listen again :—

"Miss —, who, after what the mother had said, considered its performance a bounden duty, when she came to confession used to kneel at a table, her Confessor sitting in a chair, and repeat the following form of words, which he at the first taught her. . . . Her Confessor generally then asked, if that was all she remembered ; and, having made a few remarks on the confession, *ordinarily* gave as a penance the repeating one of the seven penitential Psalms on Friday ; but, on one occasion, this penance was varied into the *making the sign of the cross with the tongue on the floor of the Oratory !*"

"One of the Sisters always wore a Rosary, and had devotions to the Virgin Mary ; and she stated that the Rev. Mr. —, her first spiritual guide, enjoined devotions to Mary for some minds, and had given special ones to her Sister."

Let us now see the practical working of all this as an elaborate system for proselytizing. It seems to be a matter for the attention of the police, as well as of parents, whose daughters may be left defenceless, as this young lady was, in an "obscure court," in Bristol. Here is a sample of the missionary efforts of the sisterhood, worthy, certainly, of the best days of the Jesuits, but hardly consistent with the "simplicity and godly sincerity" of genuine Christianity :—

"The first of these off-shoots was that at Bristol, to commence which, amongst others, Miss _____ was selected as an instrument. The plan devised by the Foundress of Convents within the 'British Church,' to pave the way for one in the city, seems to have been drawn from the principles of Loyola rather than the precepts of the Gospel; for the Sisters, simply dressed, not of course in their Conventual habiliments, were to *pass for* 'poor but respectable women, who might be *supposed* to have known better days.' In this assumed character, they were to employ themselves in carrying about baskets, containing various kinds of fancy work, done by the Novices at Devonport; and, in order to effect sales, they were to use *every effort to gain admittance into the drawing-rooms of the wealthier inhabitants of Bristol*. As a residence for them, a small house, at a rental of twelve pounds per annum, was taken in an obscure court. Whilst this was being put into something like a habitable state, the Sisters who were to be its first occupants were also being prepared for their new employment. And as all the work of the house at Bristol was to devolve upon them, Miss _____ was sent into the kitchen at Devonport, to be instructed in these things by the servants. When all was ready, Miss Sellon and two of the Sisters went to Bristol, followed in a few days by Miss _____; whereupon the basket system had a commencement in the person of the Mother herself, but was soon desisted from.

"This work went on for some time, the Sisters being constantly changed, and one occasionally left there *alone for days together*. For *more than a fortnight, once* it occurred that Miss _____ *had no one with her*."

At length the snare breaks, and the victim escapes, but in the escape a new and very instructive glimpse of Miss Sellon and her system is obtained. Hear her in answer to the determination of the young lady to leave:—

"MY DEAREST CHILD,—I have not studied Roman Catholic systems, and therefore cannot tell you whether I agree with them on the subject of obedience or not. But *this* I know, that I must have cheerful, loving, and confiding obedience; and I must have it from the heart, or *I will have none*. Whether this is a Roman Catholic system or not, I know not. This I know, it is the one God has taught me and mine. And now, my child, if you have it not, if you are changed, if you are faithless, I free you, as far as I can free you. I cannot break your promise. You bound yourself to me by a sacred tie, and *that bond will stand at the day of judgment*, let Satan and your own heart goss it over now, however successfully. These ties—spiritual and not natural—**ARE ETERNAL.**"

We need not say, that this is only a sample of that fearful presumption by which the whole system of Popery and semi-Popery are so remarkably distinguished. The "day of judgment" is one which they should seldom mention, and the young lady in question has great cause to be thankful for her escape.

There is only one point more to which we beg attention. No attempt has been made, so far as we are aware, to answer the facts of this remarkable pamphlet. But a letter has appeared in the *English Churchman*, Feb. 26, 1852, in which, in the usual Popish style, great indignation is affected against the *breach of confidence* which is alleged to have been committed; as if all manner of outrages were lawful on the part of Popery, and Protestants had nothing to do but tamely submit to them. Mr. Spurrell deserves and will receive the cordial thanks of the whole Protestant community. But hear this would-be sentimental scribe, probably an accomplice:—

"It is to be hoped that the unhappy clergyman (the Rev. James Spurrell of Great Shelford, Cambridgeshire) who has so violated the decencies of private life by publishing private letters, and holding up the private devotions and sacred rules of holy women to the scorn and ridicule of the scoffer and infidel, will repent of his evil deeds, and apologize for his conduct; and that the 'seceding Sister,' a Miss Wale, daughter of a Lady Wale, resident in Cambridgeshire, who has so forgotten what should be the behaviour of a modest and Christian woman as to reward the kindness and hospitality which she received from the community for a year, by maliciously blazoning forth all the actions of their domestic life, their private correspondence with her, shewing up their intercourse with their Maker, ridiculing their rules and modes of mutually encouraging each other in their self-denying course, will meet with that contempt from good men, and reproach from her own conscience, which she so richly merits."

DELINEATION OF ROMANISM, &c. By the Rev. Charles Elliott, D.D. London: Mason, City Road. 1851.

MANY of our readers are aware that this is a reprint of a masterly American work—indeed, to those who only propose to buy one book on the subject of Popery, perhaps it is the most useful, especially for students, of any in existence. The author we know bestowed upon it great time and labour, and although the arrangement is not always very perfect, there is a whole library of materials of the most important and authentic nature. Mr. Mason has rendered a great service to this country by reprinting the work, and we cordially recommend it.

MARTYRS OF THE REFORMATION, &c. By the Rev. William H. Rule. London: Mason. 1851.

MR. RULE is well known as a man of talent and learning, and especially as thoroughly versed in the controversy with Rome. The object of his very interesting and elaborate work is to give “a history of martyrdoms, confessions, and sufferings, from the dawn of the Reformation until the former part of the nineteenth century,” and he has executed his purpose in a masterly manner. His work is also illustrated with valuable engravings of the leading Reformers, and we cannot doubt that it will have an extensive sale.

POPISH INFALLIBILITY, &c. By Charles H. Collette. London: Arthur Hall. 1850.

THIS admirable little treatise consists of Letters to Lord Fielding on his secession to Popery. It is characterized, like the other writings of its excellent author, by extensive learning and great accuracy, combined with a thorough practical aim and a very healthy Protestant feeling. As it is very cheap, it is well fitted for general circulation.

THE MASS. By William Anderson, LL.D. Glasgow: Robert Jackson. 1851.

WE have seen nothing upon the subject of the Mass equal to this in anything like the same space. It is a learned, vivid, earnest, and eloquent treatise, breathing the very spirit of the Reformation. It has had already a wide circulation, but we should like to see it in the hands of all Protestants. It cuts the very sinews of Popery.

THE PROTESTANT ALLIANCE Tract, No. I. **THE MAYNOOTH ENDOWMENT ACT—FOREIGN OBJECTS.**

WE are glad to hear that this admirable tract is being sold off “as fast as it can be printed.” It may be had either in single numbers, or in quantities, through any bookseller.

PUBLIC DISCUSSION on the Popish Doctrine of Purgatory, between Dr. W. W. Sleight and Dr. C. Larkin at Dumfries, on the 16th and 17th February 1852. Dumfries: F. Johnstone.

THIS is a *verbatim* report of a discussion which excited the most intense interest in a district where the Papists are numerous, but where the Protestant feeling has of late become very strong. We believe discussion to be of great importance in breaking in upon that mental torpor which is one of the strongholds of Popery. The disputants in this case were both eminent. Dr. Sleight's intimate acquaintance with the Popish controversy, and eloquence, are well known, and he seems to have brought them to bear on this occasion with great success. His opponent, as usual, seems to have laboured to evade the real question in debate. We recommend our readers to get the tract, as one way of truly discovering what living Popery has to say in its own defence, and how it may be answered.

PAPAL ROME; THE FORETOLD AND FOREDOOMED APOSTASY, &c. By the Rev. J. N. Coleman, M.A., Incumbent of Ventnor. Second Edition. London: Houlston & Stoneman. 1851.

A NOBLE Sermon—taking up the true ground of the Reformation,—the only ground upon which the battle with Rome can be successfully maintained, or, indeed, which fully explains the present position of the Church of Christ. In the light of prophecy, all that has taken place in regard to the “man of sin” is clear, and we know the certain issue. We rejoice to learn that an edition of this admirable Sermon is to be sent for circulation to one of our Colonies. We trust it will also have a large sale at home.

A GLANCE AT THE EUROPEAN CONTINENT, &c. By the Rev. J. Davies, D.D., Rector of Gateshead.

A most valuable and interesting work, the result of personal observation. It is written in a fine spirit, and exhibits great intelligence and power of discrimination, in conjunction with an eminently Protestant tone.

A SERMON, &c., in answer to one on TRANSUBSTANTIATION by the Rev. Dr. Cahill. By the Rev. Henry Carpenter, B.A. Liverpool: Edward Howell. 1852. Fourth Thousand.

A REMARKABLY excellent Sermon,—the Protestant doctrine clearly stated and proved, and the Popish heresy thoroughly refuted. The extensive sale of it augurs well for Liverpool.

THE GENERAL ELECTION

A GENERAL election will take place immediately. Now is the time, therefore, for the Protestants of the empire to prove their sincerity. And we are happy to see that they are coming forth in all directions to catechise the candidates upon vital Protestant questions, entirely irrespective of mere secular politics. Retaining other political opinions, whatever they are, let us determine to get into Parliament a large number of staunch and determined Protestants—a counter brigade, in short, to that of Popery, as resolute and far more numerous. The Romanists seem to be fully aware of the impression which has been made, and of the great issue at stake. They greatly dread an entire reversal of the infatuated policy of this country, as will appear from the following extract from the *Tablet*, February 14, 1852:—

“Another matter which is sure to be discussed this session is the Maynooth Grant; and we wish we could hold out any hope that the result of the discussion was likely to be the same as in former years. But we have reason to believe that, while we have been talking and making a loud noise, the enemies of Maynooth have been diligently and silently working; they have applied themselves in detail to every English constituency. . . . We must not conceal from our readers the apprehension we entertain, that the designs of our enemies have a more substantial basis than we had originally supposed. If we are mistaken in this, no harm, at all events, can come of increased exertion and greater foresight; and if we are *not* mistaken no foresight can be excessive, and no exertion too great.”

At the same time it is right also to lay before our readers the following subsequent statement from an article in the *Catholic Standard*, March 6:—

“It is a gratifying fact that not one member of the new Cabinet, nay, not one official connected with the Derby administration, has solicited the renewed confidence of his constituency by pandering to the malignant prejudices of the Protestant Alliance.”

The whole matter rests, under God, entirely with the constituencies. Let every man feel his great responsibility at this eventful crisis. Meantime let petitions be poured in against Maynooth.

THE BULWARK.

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THE GENERAL ELECTION—PROTESTANTISM—MAYNOOTH.

“There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.”—JOSHUA vii. 13.

“To that poor country, wo—wo—wo! where commoner and peer
Lay down, what valour wrung from fraud, through ignominious fear:
Give in to error's harlotry, to smooth her rebel frown,
Pen up the wolf-cub with the lamb, and bid them both lie down;
Betray religion's tower and trench to sacerdotal sin,
And turn the key in freedom's gate, that slaves may enter in!”—DR. MOIR.

It is not possible to overestimate the importance of fidelity and determined adherence to principle on the part of such Protestants as have their eyes open to the real crisis of our national affairs at the present moment. Whether we consider the bold schemes of the Papacy—its immense power on the continent of Europe—the unscrupulous energy with which it is seeking to regain dominion in Britain—the fearful result of anything like success in such a daring enterprise—or the torpid and blind apathy of multitudes of nominal Protestants, including some of our leading statesmen, it is high time that every effort were made to break the fatal spell, and defeat the machinations of the enemy. How does the case stand? It appears from an elaborate article in the great French Jesuit paper, the *Univers*, of 29th November, and which commences with these words,—

“Every one is struck by the grandeur of the results which *the conversion of England or of Russia would produce*; it is therefore natural, that in all parts of the earth the prayer of Catholics should incessantly ascend to the throne of God to obtain the return of those two nations,”—

that nothing short of the entire subjugation of Europe is aimed at. The Pope is to sit at Rome entrenched amidst the subservient armies of the Old World—all Europe is to bow before him in servile adoration—all civil and religious liberty are to be extirpated, and the old Inquisitors of the Vatican are to realize the very vision of the prophet as they gaze round the wide sweep of Christendom, whilst none shall dare to “move the wing or peep.” The recent proceedings in England are all obviously subservient to this grand result. A Cardinal Prince of Rome in his scarlet robes takes possession of our whole country, and ostentatiously divides this kingdom amongst his vassal bishops. He openly dares and defies the Parliament to interfere with his operations; whilst the great military powers of the Continent send him significant congratulations. Ireland breaks through every restraint. One of the fiercest and most bigoted monks in Italy is sent as her spiritual chief; and forasmuch

as Armagh is too distant from the scene of strife, and it is no longer necessary to affect meekness, this new firebrand is to take his station in Dublin, and it may be, as another Cardinal, act as a worthy second to Wiseman. All the fine visions of "conciliation" have vanished before our hoodwinked politicians. The sham of setting forth laymen apparently to manage the politics of the Papists has served its day, and the priests come boldly out upon the stage. The Popish members are as subservient to Rome as if elected by the College of Cardinals. They ostentatiously declare that they care nothing for the general interests of the country. Provided Popery triumphs they will rejoice, and Protestants and Papists are now to be driven out of Parliament alike, so far as the influence of the priests is concerned, if they have in any matter whatever a mind different from that of Rome. Hear Mr. Chisholm Anstey, M.P., himself a Papist:—

"To have loved liberty and rational government is not enough; to have been steadfast in endeavouring to place the Roman Catholic Church on the just footing of equality with all other Nonconformist Churches, is a thing despised; to have laboured anxiously in the common cause of free conscience, and to have been not the hindmost in the advanced guard of social and political reformers, are matters of little worth. For it appears that now an Irish constituency, embracing Roman Catholic electors, is *only to be reached* through the favour and influence of a foreign body sitting in Dublin, but whose branches are spread into every part of the United Kingdom, and *whose movements, political and religious, are prompted, decided, and carried out by an English Cardinal and a Council of Prelates*. Gentlemen, I am neither proud nor impatient; but I cannot stoop to canvass any electoral body except in the way which the law prescribes, and through those which the constitution designates."

Listen to the peremptory terms in which the new priestly association of Dublin, with its apostate Protestant for a secretary, dragoons the prostrate electors of that county:—

"GENTLEMEN,—The present members for your county are beginning a new canvass. What are their claims to your support? They have supported every measure against your religion. They voted on every division for the atrocious Ecclesiastical Titles Bill. They resisted every attempt to mitigate it. They joined themselves to the bigots whose violence went too far even for Lord John Russell. They voted for the clause which invites every common informer to institute proceedings against your bishops. They voted that your bishops should be banished from these kingdoms for acting in their episcopal characters. They refused to allow them to act even in matters purely spiritual. Catholic electors of the county of Dublin, these men are about to canvass you, because they well know that you are strong enough to turn them both out, and to return two members who will possess your confidence. *You will answer them, that you keep your votes for two candidates whom a Catholic may support without dishonour or inconsistency.*—By order,

"HENRY W. WILBERFORCE, Secretary."

Listen again to another mandate to the slaves of Rome at New Ross, and learn how completely freedom of election is trampled upon by this new priestly Association, and how Wiseman would desire to domineer in the elections of the entire kingdom. The person referred to is also an eminent Papist. The following are extracts from a letter received from the Catholic Defence Association, dated 15, Rutland Square East, April 5, 1852:—

"GENTLEMEN,—There is no class of candidates, of whatever political or religious profession, whom this Association will more strenuously oppose, than that to which Sir Thomas Redington belongs, namely, Catholics who, professing liberal politics, sold themselves to support and serve an administration which was passing a penal law against their own religion, and passing it with many gratuitous and unnecessary circumstances of studious insult and disrespect.

"It is essential that the Catholic electors of New Ross, by hearty union among themselves, and by sacrificing minor differences and individual wishes, should make the return of such a candidate impossible.

"HENRY W. WILBERFORCE

"A Shanhan and W. Power, Esqs."

The probable result will be, we understand—especially in consequence of a recent unfair lowering of the franchise in Ireland—that sixty or seventy

rank Papists and mere nominees of the priests will be sent from thence to the British Parliament. Great efforts are being made also to control the English, and in a few cases the Scotch elections. And it is easy to see how this band of emissaries, when in London, meeting from time to time in the drawing-room of Wiseman, and selling their votes to the minister of the day at the highest price they can extort, will exert a powerful, and unless resisted, a fatal influence on the whole policy of our country at home and abroad.

How is all this to be met? One thing is well, viz., that all disguise is now thrown aside, and that we see openly displayed both the aims and the tactics of the enemy. The counsels of our political Ahithophels are now "turned into foolishness," and the mad impiety of pretending that it is ever "expedient" to set the Word of God at defiance is in this matter of Popery plain to all but the wilfully blind. The great matter, therefore, is to unite the entire Protestantism of the empire in a strong phalanx of resistance; to send to Parliament a body of staunch and determined Protestants; to undo the pro-Popish policy of recent years; and especially to *withdraw at once* THE MAYNOOTH GRANT, and all national support from the Man of Sin.

To bring about such results is the great object of the Protestant Alliance, and their answer to any objection on the score of interfering with politics is also ours, and we think a conclusive one.

"The Protestant Alliance is a body composed of persons of various political opinions, and holding various and conflicting views on Church matters. The one link which unites all these is a firm conviction that the object which the Alliance has in view is of far higher importance than any of those topics on which the members differ from each other. Commercial and financial questions arise, endure for a few years, and then pass away. Religious differences among Protestants, urged with warmth for a time, may change their aspect and disappear; but the contest which began at the blessed Reformation still endures, and cannot end until either Rome changes, which she herself declares to be impossible, or until *either Rome or the Reformation is conquered and annihilated*.

"Before the immense importance of this contest, the Protestant Alliance holds that all ordinary political differences ought to give way. Even viewed merely in its lowest aspect, Protestantism is inseparably connected with the prosperity and wellbeing of the nation. Since Popery was dethroned from its supremacy in England, the advances of the British people in freedom, in happiness, and in physical and moral power and influence, have exceeded all precedent in the history of mankind. And to allow Rome once more to assume her ancient rule over England would be an instance of human weakness and of suicidal folly, such as no nation on the globe has yet been guilty of."

This is the precise state of the general question; and, with that view, it is primarily important to send not mere politicians of whatsoever class, but decided Christians and intelligent Protestants to the British Parliament. But in order not to allow our efforts to be weakened by mere generalities, and to go up at once to the great fountain of the mischief, let us demand of every candidate his opinion of the Maynooth Grant; and let no Protestant vote for any man who is not prepared to rid the nation of that great sin and Ireland of this stupendous nuisance. What is the use of sending petitions if we do not send members prepared to support them? A vigorous blow struck now is worth seven years of mere talk. Shall all our experience be lost? Shall we see Ireland famine-struck as by the curse of God—shall we see our rulers blinded as by judicial infatuation—shall we see, at the same time, God's hand stretched out to rescue thousands of poor Romanists from the snare of the Roman fowler, and still hesitate as to the path of duty? No doubt mere politicians will implore us to consult their convenience, and allow our Protestantism to be buried amidst a mass of secular rubbish; but surely the determination of Papists—even starving Papists—to sacrifice everything for their base superstition, may well rebuke our lukewarmness.

The truth is, the conduct of political Protestants in this whole matter is

fitted to brand them with palpable insincerity, and to make them the objects of contempt to all the infidels and Romanists of the world.

What can be said in opposition to such notorious facts and considerations? A political difficulty is pretended; but of this we have been warned by the *Times* in one of its communicative moods. Thus wrote that paper in November last:—

“No Government, in the midst of all its other duties and difficulties, is likely to volunteer such a task as the repeal of the Maynooth Endowment Act. *That is a step which the people must loudly call for, and which must be proposed in Parliament by some independent member, and DISTINCTLY AS A POPULAR DEMAND. Let our readers, then, be in readiness to take their part in the prosecution, at the right moment, of this important subject.*”

Some positive objections, however, have been stated. Let us hear them.—

1. “The national faith is pledged to Maynooth, and must not be broken.” This has been fully answered again and again. The Rev. Mr. Fox of Durham has amply refuted it, as lately adduced by Mr. Headlam, M.P. for Newcastle. But the following brief statement by the Protestant Alliance we hold to be conclusive:—

“The Committee have carefully considered this point, and are unable to find any solid grounds on which such an opinion can rest. The origin of the College is clearly shewn to have been, an application on the part of the Irish Roman Catholics to be allowed to build and maintain a College for themselves. The Irish House of Commons having granted two or three votes of money towards the building, the Institution was subsequently held to come within the pledge given at the time of passing the Act of Union, that all such grants should be continued for twenty years. This period expired in 1821; since which time no kind of pledge or contract could be pleaded as a ground for the continuance of the grant. It was annually brought before the House of Commons, as a grant to be either adopted or refused. To get rid of the necessity, thus caused, of an annual discussion, Sir Robert Peel passed an Act in 1845, for placing an annual charge on the Consolidated Fund. But it never was objected, in any other case, that an Act of Parliament of this description was irreversible. In fact, this statute, like all other statutes, bears on its face a distinct declaration, that it *may* be amended or repealed.” But,

2. It is said by some that “if there is not a positive obligation, there is at least an honourable understanding in consequence of Sir R. Peel’s Act, and it is a delicate thing to interfere.” The answer to this is, that the Act in question was utterly wrong in principle—has been most injurious in its results—and was passed in defiance of the mind of the nation. The politicians avowedly “stole a march” upon the nation, and if their position be now delicate, they may thank themselves. It is an old proverb, “those that sin in haste, repent at leisure;” and since they refused to be warned, it is rather too much to have the fruit of their treachery paraded now before our eyes and held up as a bar in the way of our righteous demands.

3. Some say, “to upset Maynooth will exasperate the Papists.” When will Christians learn to be as wise as the heathen who said, “*Fiat justitia ruat cælum?*” But, besides, the Papists are now doing their very utmost against us, and have always done, at the very time when they have been extorting large sums of money from the craven cowardice of silly politicians. A similar argument in the case of the Caffre war would have been simply laughed at. Let any man stand up and propose to give them £30,000 a year to buy muskets and gunpowder, as a certain means of terminating the war, and see how his proposal will be treated.

4. Some have even said, “to abolish Maynooth may arrest the Reformation in Ireland.” If men were content to befool their own understandings with such a puerile absurdity, we might forbear, but when such folly is obtruded upon the intelligence of the country, we trust the Protestant electors of Britain will scout it as the ravings of infatuation. To carry out such a *theory* we should build and endow many more Popish colleges. But what

has been, under God, the cause of the recent awakenings in Ireland? The devoted efforts of Christian men in exposing the abominations of Popery often at the risk of their lives. Who have been their great opponents? The Maynooth priests—trained in violence at the expense of Britain. This is bad enough, but it is a thousand times worse to affect to continue this training school of vice and bigotry now under the hypocritical pretence of advancing the cause of Protestantism.

5. But some still cry out, "We are strong Protestants, and would have voted against the Maynooth Grant at first, but we totally object to pledges, and therefore we decline to say what we shall now do in this matter." We believe that this is said by some in perfect good faith, but it is quite unsatisfactory. The recent correspondence of Sir Culling E. Eardley with Mr. Christopher may be regarded as a model of firm, Christian, and gentlemanly dealing on this subject, in so far as the respected Baronet is concerned. Questions of course often assume a form so indefinite, that positive declarations or pledges are unreasonable. But in the case of the Maynooth Grant the whole affair is at the present time as plain as it can ever be, and the duty incumbent upon us so obvious, that a man who does not speak out at present may most justly be regarded as playing a game of his own, and set down as hostile to our principles. Besides, politicians seldom go so far in the House as they do at the hustings. Nothing short, therefore, of a clear and explicit declaration, that the member is prepared to vote against the Maynooth Endowment, and against all grants to Popery, ought to satisfy any elector at the present moment.

The fate of our beloved country is, humanly speaking, in the hands of our electors. The Parliament about to be chosen may last for seven years, and do immense damage to the Protestant cause and to all that is dear to us as Christians and Britons. The eyes of all Europe—we may say of the whole world—are fixed upon us. The despots of the Continent, having cloven down the last remains of freedom at the bidding of the Papacy in their own dominions, are eagerly looking across to see if the principles of our martyred ancestors are still dear in the estimation of their children. They are anxious to see how much of despotism, temporal and spiritual, England is prepared to bear. Let us, by one bold and determined movement, solve the problem at once, and send a thrill of joy to the hearts of the poor prisoners in European dungeons. In deep humility for the sins of the past—in earnest prayer to the God of nations, in whom our fathers trusted and were not put to shame—let us "play the man for our people and the cities of our God." Let us strain every nerve to send a determined Protestant band to Parliament, able and willing to give expression to the strong feelings of the nation—to present an iron front to the insolent brigade of the Romish Babylon—and to counterwork and defeat the treachery of blind and credulous politicians.

There are still higher and more solemn considerations. Raised since the Reformation, in the adorable providence of God, to an high pinnacle of temporal prosperity, Protestant Britain continues to sway a sceptre of unparalleled greatness and power. Is she prepared to descend from this lofty position? Europe has rung with the tramp of armies and the groans of the oppressed, and been converted into a great encampment of spiritual darkness ruled by priests, whilst our island home has been the glorious refuge of the exile—a land of light and liberty—the Goshen of the earth. God has been a wall of fire around our spiritual privileges, and the glory in the midst of us. Shall we surrender all this without a struggle, by continuing a policy which

has already sunk in degradation all the nations around? We have lately heard the murmurings of the distant thunder, and been threatened with the loss of all that is dear to us; but every Christian must know, that apart from the gigantic folly of training up a brood of persecutors, the most effectual and comprehensive way to bring judgment upon ourselves, and to break down our whole defences as a nation, is, in the face of conscience and experience, to give our influence and strength to the notorious and implacable foe of God and man. "Shall I not visit you for these things; shall not my soul be avenged on such a nation as this?" Pointing to our training school of blasphemy, vice, and superstition, Jehovah may well exclaim in a voice of thunder, as he did to Joshua of old, "There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you."

TO THE PROTESTANT ELECTORS OF GREAT BRITAIN.

As each Member of Parliament is the *representative* of the elector who votes for him, it necessarily follows, that whatever act he does in Parliament, in so far as the elector can prevent it, it is the *elector himself* who virtually does it.

Therefore, every elector who gives his vote to a candidate who directly or indirectly, that is, either sanctions grants of money towards the support of any Popish institution, college, bishop, or priest, or who does not oppose all such proceedings, the said elector is aiding and abetting in bringing about the following results:—

1. The suppression of the Bible.
2. The suppression of the Press.
3. The suppression of Liberty of Conscience.
4. The immolation of females in Convents.

He is also doing all that he can to establish the following principles:—

1. The duty of putting Protestants to death.
2. That there are many ways of avoiding the obligation of an oath.
3. That the doctrine of *Justification by Faith* is damnable.
4. That the Pope holds the position of God on earth.
5. That the blood of Christ does not cleanse from all sin.
6. That every one on earth must be subject to the Pope on pain of eternal damnation.
7. That the Virgin Mary is immaculate, and commands the obedience of the Lord Jesus Christ.
8. That all are eternally damned who do not belong to the Roman Church.
9. That to claim the right of private judgment is a damnable heresy.
10. That the Pope can absolve from their allegiance the subjects of all earthly sovereigns, claiming as he does to be king over kings, and lord over lords.

These, and numerous other blasphemous principles, *each elector* who votes for a Member of Parliament not determined to oppose all grants of money to Popery, is, in fact, himself by *his deputy*, sanctioning, encouraging, and propagating, and according to God's Word is thereby "a partaker of his evil deeds."

This of course applies in the strongest way to voting for any man who is a supporter of Maynooth, as that is a training school of men in all these blasphemous principles at the national expense.

A FRIEND OF CIVIL AND RELIGIOUS LIBERTY.

ROMISH PRIESTS BURNING THEIR OWN BIBLE.



WE have already proved that the leading organ of the Popish Church in Ireland entirely approves of the conduct of the monk who burnt the Bible, and it is certain that the same feelings reign throughout the entire Romish priesthood. The only pretence which they offer to Protestants in the way of palliation, is, that it is the Protestant version of the Scriptures which they hate so much. There is palpable fraud on the face of this assertion, and fortunately we can disprove it by facts. Bible burning is not confined to this side of the Atlantic. In 1842, a similar scene, on a great scale, took place at Champlain, in the State of New York, after a series of Popish revival meetings! * A great bonfire of Bibles was made by the priests. This took place "in open day, and in the presence of many spectators." And an agent of the American Bible Society gives the following graphic account of a Sabbath-day scene of a similar kind in Chili, South America, where Popery is rampant, and where not Protestant but Popish versions of the Scriptures are burnt as a kind of religious ceremony. It was the Popish New Testament that was burnt on the occasion referred to, concerning which no question touching the Apocrypha is raised. What an impious and blasphemous system Popery is, and how fitted to call down the curse of God! Here is the account: †—

"Soon after my arrival in this place, some persons informed me that the New Testament had been taken from them as a proscribed book, and that several copies were to be BURNED in the public square on the following Sabbath. Letters had been received, I was further informed, from the Pope himself, cautioning the bishops and priests against spurious editions of the New Testament printed in England, and circulated gratuitously in South America, for the purpose of creating divisions and heresies in the Church. In order

* Dowling's History of Romanism, p. 612.

† *Ib.*, p. 625.

to obviate misapprehensions of this kind, I have repeatedly presented your edition of the New Testament to the clergy for their inspection, requesting them to compare it with their own copies of Scio, at the same time offering to give up all the books in my possession (for I had Testaments only) in case there should be discovered the slightest discrepancy between them. As the comparison has resulted uniformly in our favour, the clergy have resorted to the old objection, that *all editions of the Bible and Testament without notes are prohibited by a decree of the Council of Trent.*

"On Sabbath evening, the time fixed for the sacrilegious conflagration, a procession was formed, having the curate at the head, and conducted with the usual pomp, the priest kneeling a few moments at each corner of the square, and placing a large crucifix upon the ground. During the afternoon a fire had been kindled, for the purpose, I was told by several bystanders, of burning heretical books which ridiculed the mass and confession; and among the number was mentioned the New Testament. A guard of soldiers prevented me from examining them separately, but I stood sufficiently near to discover that the greater part were copies of the New Testament issued by the American Bible Society. As the flame ascended, increasing in brightness, one of the clergy shouted, 'Viva Dios,' (Let God reign,) which was immediately echoed by the loud acclamations of a large concourse of people. For the time I forgot what a late writer says, 'We must always remember that South America is a Christian and not a heathen land.' The outrage was public, and instead of being disowned, was *openly defended and done, it was said, in compliance with the decree of an infallible council.*

"The Scriptures burned were of the approved Spanish version, translated from the Vulgate by a Spanish Roman Catholic bishop. They were *New Testaments*, too, so the plea that the Apocrypha was excluded could not be urged. They were portions of their own acknowledged Word of God, because in the vulgar tongue and without Popish notes, solemnly committed to the flames!"

NOTES OR MARKS OF THE CHURCH.

WITH Papists, the Church is practically the supreme, or rather the only, rule of faith. In order to establish the right of their Church to occupy this place, they are bound, as we have shewn, to prove, and to prove from Scripture, 1st, that the Church of Christ is infallible; and 2d, that the Church of Rome is the only true Church of Christ. We have seen that there is no evidence in Scripture that the Church of Christ, that is, the whole body or society comprehended under that designation, would always be preserved free from all error in doctrine. But even if the general doctrine of the infallibility of the Church were conceded, it would still be incumbent upon them to prove that the Church of Rome is the Church which is infallible. Until they have proved this, they have made no real progress in establishing their case, and have no right to interfere with our free exercise of our own understanding in the investigation of truth. As there is nothing in Scripture that even appears to prove with anything like directness or explicitness, that the Church of Rome is infallible, or that she is the only true Church of Christ, they are obliged to attempt to establish this by a roundabout and inferential process. One plan they take to effect this object, is to allege, 1st, that the Church of Christ must be a perpetually visible, outstanding, society, presenting an unbroken succession in respect of outward organization from the time of the Apostles; and 2d, that the Church of Rome alone possesses this character. But we have seen that the Sacred Scriptures give no countenance to the first of these positions, and that the existence and history of the Greek Church demonstrate the falsehood of the second.

Another plan by which Papists try to make out indirectly and inferentially, that the Church of Rome is the only true Church, and is therefore infallible, is the examination of what they usually call the Notes or Marks of the Church. The substance of their argument upon this point is this,—We find in Scripture certain general notes or marks by which the Church of Christ is distinguished or characterized, especially unity, sanctity, catholicity, and

apostolicity, and in looking round upon the various societies which claim the designation of Churches, we see that these notes or marks apply to the Church of Rome, and do not apply to any of them, whence we infer that the Church of Rome is the only true Church. Such is the Popish argument—let us now briefly examine it.

1st. We remark that this mode of arguing is an attempt to find out, by an indirect and roundabout process, what may be, and should be, ascertained directly by a right application of Scripture. Right reason plainly dictates, that if we wish to ascertain which of the professing churches is the true church, or what ones among them may be regarded as true churches, the process that ought to be followed is, to bring them all to be tried by the standard of Scripture, to examine which of them agrees most fully with the apostolic Church in doctrine, worship, and government, and that we ought to concede the character of a true church to any society professing entire subjection to the Lord Jesus Christ, provided it agrees *in substance* in its doctrine, worship, and government, with the apostolic Church, and cannot be proved to want anything which Scripture makes essential to a church. Conformity to the apostolic Church, as delineated in the Sacred Scriptures, especially in the matter of soundness of doctrine, is the standard by which all professing churches ought to be tried. No Church professing to receive the Scriptures as divinely inspired, can ever legitimately evade the fair application of this standard, while the Popish argument about the notes of the Church has been devised for the very purpose of superseding, and escaping from, a direct comparison of the doctrine, worship, and government of the Church of Rome with that of the Church as founded by the Apostles. Whatever plausible presumptions or probabilities may be adduced in favour of the claims of the Church of Rome, we must insist upon our right to bring all that she inculcates and enjoins to be tried at the bar of Scripture, and to regulate our estimate and our treatment of her by the result of this trial.

2d. This whole argument about the notes of the Church is based upon errors and ambiguities, and upon misrepresentations both of Scripture and of facts. The argument is this,—the Church of Christ is represented in Scripture as one, holy, catholic, and apostolic; the Church of Rome is one, holy, catholic, and apostolic; while no other Church possesses these marks, or possesses them in the same degree. We admit that all these qualities are in some sense ascribed to the Church of Christ in Scripture, but we deny that this concession can be shewn to afford any presumption in favour of the claims of the Church of Rome.

The Church of Christ is described in Scripture as *one*, and therefore it must possess unity *in some respects*. But it is essential to the Popish argument to prove, that the unity ascribed to the Church in Scripture necessarily includes subjection to one external governing authority, and outward uniformity in all matters of faith and practice. They are unable to produce any proof that the scriptural unity of the Church necessarily includes oneness *in all these respects*, while we undertake to prove that the true Church of Christ may subsist in different communions, not subject to one and the same external government, and differing in some respects from each other; and can also shew that the claim of the Church of Rome to entire unity within itself is inconsistent with the known facts of the case. If we can produce even plausible evidence in support of the positions we maintain upon this point, this is enough to shew that unity, as a note or mark of the true Church, is in its application uncertain and precarious, and does not afford even a strong

presumption, far less a proof, in favour of the claims of the Church of Rome. The external and fictitious unity of the Church of Rome is not the unity ascribed to the Church of Christ in Scripture, and there is nothing in Scripture to prove that such a unity as that which the Church of Rome exhibits, is a certain distinctive mark of the true Church.

When Papists are setting forth the unity, or rather the uniformity, of the Church of Rome, and contrasting this with the diversities of opinion and practice that are found among Protestants, they usually run over the names of a number of sects, often adding a few which have no existence, and then represent each of these sects as constituting a different *religion*, inferring from all this, that, as there can be but *one* true religion, it must be found in the Church of Rome. This, of course, is mere misrepresentation and sophistry, and is entirely overturned by establishing, as can be easily done, the two following positions:—1st, That, with reference to the smaller and obscurer Protestant sects, any error, folly, or fanaticism they have ever exhibited, can be fully matched in men and women who have been honoured, and even canonized, in the Church of Rome; and, 2d, That, with reference to the larger and more respectable Protestant sects, the differences among them in matters of doctrine, worship, and government, are not greater than those which exist and are tolerated within the Church of Rome, and which the ecclesiastical authorities dare not attempt to terminate by an authoritative decision upon the points in dispute. These two positions have been often proved by unanswerable evidence. Every Papist of any learning must know that they are true; and, when taken in combination with the utter want of any scriptural evidence of the necessity of such an external, fictitious, unity as that which alone the Church of Rome exhibits, they are quite sufficient to prove that the fair application of this first note or mark of the true Church affords no solid materials for establishing the superior and paramount claims which Papists put forth.

The second note or mark of the true Church is sanctity or holiness; and the Popish argument founded upon it is this,—The Church of Christ is, and must be, holy—the Church of Rome is holy, while no other Church possesses this quality, or at least the Church of Rome possesses this quality in so superior a measure as to prove that she alone is the true Church. This, as a piece of argument, is simply ridiculous in its folly and impudence. It would be utterly unworthy of notice, were it not that it admits of being turned into a presumption against Popery, instead of an argument in favour of it. For we assert, and are quite able to prove, that much of what the Church of Rome commends as holiness, is not holiness in the Scripture sense of the word, but sin; that the Popish system has a more direct and powerful tendency than any that has ever been broached by a professedly Christian Church, to eradicate from men's minds all sense of moral responsibility, and to lead them to violate God's laws; that Popish writers have more openly advocated and defended immorality, and that Popish ecclesiastics have more generally practised it, than any other class of men that ever existed; that many of the Popes and other leading Romish authorities have been monsters of iniquity; that the most finished specimens of depravity the world has ever witnessed are to be found among them; and, finally, that the most immoral and degraded portions of Christendom are those where Popery has the most complete ascendancy. All these positions can be, and have been, proved, and yet, in the face of all this, Papists have the boldness to adduce it as a proof that the Church of Rome is the only true Church, that she is possessed of pre-eminent sanctity.

The third Popish note or mark of the true Church is what they call catholicity or universality in respect of place and time. But this is not a distinguishing mark of the true Church by which we can discriminate among the different Christian communities. With respect to catholicity or universality as to place, it is admitted that the Church is destined one day to fill the whole earth; but then it is plain that the Church of Christ has never yet been catholic or universal in this respect, and that the Church of Rome is not at present catholic or universal as to place, any more than the rest of the professedly Christian community. With respect to catholicity in time, it is admitted that the Church has existed ever since it was established by Christ, and will continue to exist till the consummation of all things. But it is denied that the Church of Rome, for which infallibility is claimed, viewed in its complex character as embodying a certain system of doctrine, worship, and government, has existed from the apostolic age. We assert and undertake to prove, that many of its fundamental and most distinctive features are the inventions of a later period. These considerations are abundantly sufficient to dispose of the claim advanced in behalf of the Church of Rome on the ground of its alleged catholicity.

The last Popish note or mark of the true Church is apostolicity. This properly means accordance with what was taught and enjoined by the Apostles, and this we admit to be a mark of the true Church, while we deny that it applies to the Church of Rome. The only thing under this head, which is of vital and fundamental importance in judging among the Churches, is apostolicity in doctrine, or accordance with what the Apostles taught. Upon this point we maintain these positions,—1st, That the only certain means we have of knowing what the Apostles taught is to search their writings. 2^d, That, tried by this standard, many of the doctrines and practices of the Church of Rome can be proved to be *contrary* to the teaching of the Apostles; and 3^d, That by conclusive historical evidence, many of them can be shewn to have been devised and introduced long after the apostolic age.

Such is a brief statement of the view that ought to be taken of the attempt of Papists, to establish the claims of the Church of Rome as the only true Church, by an application of the notes or marks of the Church, or what they sometimes call the motives of credibility. They are accustomed to assert, that these notes or marks, or these motives of credibility, just as clearly and conclusively prove the Church of Rome to be the true Church, as the ordinary arguments adduced against infidels prove Christianity to be the true religion. But such assertions amount to a betrayal of the cause of Christianity into the hands of its enemies, for there cannot be a greater contrast than what is presented by the strength of the argument in the one case, and its weakness in the other.

There is no direct scriptural evidence that the Church of Rome is the true Church, or is infallible; and we have seen that the indirect and roundabout processes by which they try to establish this inferentially, are utter failures, and quite inadequate to satisfy any man who will fairly exercise his understanding upon the materials adduced. The Church of Rome is bound to establish her own infallibility before she can warrantably call upon us to receive her decisions as a rule of faith. She has failed to establish this, and upon this ground alone we are not only entitled, but bound to reject her claim as baseless. We can advance, however, a step farther upon this point, though this is enough. We assert, and undertake to prove directly and positively, that the Church of Rome is *not* infallible, that she has erred and therefore can err,

and that consequently her decisions are entitled to no respect or deference whatever, except in so far as they can be shewn to be in accordance with some better and higher standard.

POPISH INTOLERANCE.

INTOLERANCE is inherent in the very nature of Popery, although, for selfish reasons, it often appears clamorous for liberty in Protestant countries. Our readers must have observed that permission to bury their dead was recently extorted in behalf of Protestants in Spain, but only upon condition of their consenting to be buried like dogs, without a religious service of any kind. The late expulsion of Protestant missionaries from Austria illustrates the same spirit, especially in connexion with the following letter from the Foreign Secretary, in reply to an appeal by the General Assembly of the Free Church of Scotland :—

“ Foreign Office, March 20, 1852.

“ SIR,—I am directed by the Earl of Malmesbury to acknowledge the receipt of your letter of the 17th instant, enclosing a memorial from the Commission of the General Assembly of the Free Church of Scotland, on the subject of the expulsion from the Austrian dominions of certain Protestant missionaries to the Jews.

“ In reply I am directed to inform you, that it appears from a preliminary conversation on this matter between Her Majesty’s Minister at Vienna and the Austrian authorities, that the measure in question was adopted in pursuance of the determination of the Austrian Government *no longer to tolerate any interference on the part of foreign missionaries with the religious belief of Austrian Jews*. I am further to point out to you, that it is not for Her Majesty’s Government to dictate to the Austrian Government what amount of religious toleration should be exercised in Austria, and that, consequently, Her Majesty’s Government have abstained from making a formal demand for redress ; but I have to inform you that Her Majesty’s Minister at Vienna has been instructed, in bringing this matter under the notice of the Austrian Government, to leave it to the good feeling of that Government to decide whether they think fit to afford any compensation to the missionaries in question for the bodily sufferings entailed on themselves and families, and for the loss of property inflicted on them by the forced sale of their effects. To this demand no reply has yet been returned by the Austrian Government, but the Prime Minister promised to give the subject his immediate attention.—I am, Sir, your most obedient humble servant,

(Signed) “ H. M. ADDINGTON.”

“ James Crawford, Jun., Esq., 12, Duke Street,
Edinburgh.”

The same thing is still farther confirmed by the *Times*’ correspondent, who writes from Vienna on the 28th ult. as follows :—

“ The question of the indemnification to be paid to the Protestant missionaries is still pending, but Mr. Millard was the day before yesterday made acquainted with the decision of the Home Department in the matter of the Protestant Bibles. A document was read to Mr. Millard to the effect that when his Bibles had been removed from the Austrian dominions, under the superintendence of a Government agent, they would be at his disposal ; but he was given to understand that if he again attempted to sell Bibles in Austria, he would be sent out of the country. Mr. Millard, at the desire of the *employé*, signed an acknowledgment of his having been made acquainted with the contents of the document ; but his request that a copy of it might be given him was not acceded to. He has, I hear, petitioned Government to make an exception in favour of the Hungarian Bibles—which were printed in this country—as they will be utterly useless elsewhere ; but I am not inclined to believe that his request will be granted.”

If we turn to Portugal, we shall find the identically same spirit. The Irish General Assembly lately projected a mission to the Jews of the Azores, a Portuguese colony ; but in answer to an application by the representative of Britain to the intensely bigoted Popish Government of Lisbon, the following characteristic answer is received :—

"Foreign Office, January 23, 1852.

"I am directed by Earl Granville to state to you, for the information of the Directors of the Missions of the General Assembly of the Presbyterian Church in Ireland, that his Lordship has received a report from Sir Richard Pakenham, Her Majesty's minister at Lisbon, stating that the Portuguese Government have distinctly refused to sanction the project entertained by the Irish Presbyterian Church with regard to the conversion of the Jews in the Western Islands.

"The Portuguese Government say that the object of the Presbyterian Missionaries would naturally be to convert the Jews of the Western Islands to a religion differing from the established religion of Portugal; and that, as Portuguese subjects are forbidden by law to preach doctrines at variance with the established religion of Portugal, it would not be possible to grant in such matters to foreigners a privilege which is denied to Portuguese subjects.

"Lord Granville desires me to state to the General Assembly, that he regrets that the Portuguese Government should think it inconsistent with their duty to permit any persons but those of the dominant creed in Portugal to convert Jews to Christianity.

"As, however, Her Majesty's Government cannot dictate to the Portuguese Government the laws which are to regulate the internal administration of that country and its dependencies, it seems to be useless for Her Majesty's Government to take any further steps in this matter.—I am, Sir, your most obedient humble servant,

"H. M. ADDINGTON.

"Rev. D. Hamilton."

There is certainly a ~~species~~ of desperate logic in this, deeply illustrative of the spirit of the Vatican. But one only wonders how Dr. Wiseman can set up his face in Britain and dare to utter the name liberty, so long as he knows that his own Church, of which he is one of the Princes! is the most shameless tyrant in the world. It might be well formally to ask him to interfere, were it only to see to what ~~tortuous~~ shift he would betake himself in reply. The *New York Tribune* gives an illustration of the sense in which Papists use the phrase, "civil and religious liberty," in reference to another braggart of the same stamp—Archbishop Hughes of New York:—

"Archbishop Hughes, when leaving Europe last June, was feasted by the Catholics of Liverpool and its vicinity, and made them a speech at the dinner, wherein we understood him to refer to the entire forbearance of our Government to intermeddle with questions of religious opinion and worship with marked and unqualified approbation. After he came home, he was here invited to another public dinner, at which the Hon. John M'Keon gave the following sentiment:—'*Civil and Religious Liberty*—the birthright of every American: the pride and glory of our country.' We have understood that this toast was received without audible dissent, and with very general and hearty approval."

The meaning of this, however, is only—the utmost license to Papists in all Protestant countries. But if you venture to hint that any "reciprocity" should be manifested in Popish countries, you will very soon be taught your mistake; and it is only wonderful that Protestants submit so meekly, and without the most indignant remonstrances, to the palpable injustice and hypocrisy of Rome in this respect. Hear another portion of the same article:—

"Rev. John P. Durbin, an eminent and most respected Methodist clergyman, lately suggested, in the *Christian Advocate and Journal*, a general American petition to the Pope, for the establishment of religious liberty throughout his temporal dominions. This suggestion is treated by the *Catholic Register* aforesaid as if it were too absurd for gravity or too insolent to be treated with civility. Says that paper:—'We can imagine the tone of an answer to a petition for freedom to make new religions in Italy. We can imagine how the Holy Father would inform the petitioners, first of all that God had made a Revelation to man on the subject of religion, and that, from the nature of the case, this Revelation must be distinct, easy to be understood in what it commands and requires, and committed to an authoritative and visible judge for its interpretation and its keeping. This would be a general answer as to why, being in possession of the true religion and the pure revelation, Italy should not be opened, by the act of any of its sovereigns, to the propagation of doubts, uncertainties, falsehoods, and the Pandora's-box full of evils that, whether under the name of Protestantism or what not, follows the withdrawal of the light and authority of God's own teaching.' Surely no one can mistake the spirit and the drift of this extract. Whoever may be for religious liberty, the writer of the foregoing is against it, has no faith in it, and at heart detests it."



CARDINAL WISEMAN.

A THREEFOLD VIEW OF CARDINAL WISEMAN.

II.—THE CARDINAL AS A CONTROVERSIALIST.

THEOLOGY.

It is well to take the exact measure of this Italian emissary of the Man of Sin, who, by the weakness of the English Government, has been allowed to establish his camp in London—who is labouring to control the elections of members to Parliament, and who in his "Appeal to the German Nation, and to all Friends of Humanity," published in all the Popish papers, coolly says,—"*As it has pleased Divine Providence to intrust us with the spiritual charge of a city in importance inferior to none in the world, it behoves us after the example of the Holy Apostle, to consider ourselves as debtors to all who inhabit this metropolis, whatever may be their native country, whatever their language and customs.*" We have already exhibited his true aim as a Prelate, and given some idea of his ability and fairness as a controversialist; we have seen what a lame figure he cuts in the field of antiquarianism;—let us now examine him as a theological debater, since it may be urged that antiquarianism is not his forte.

That he is a man of much address and plausibility, may be admitted and indeed inferred from his present position. But Romish controversialists labour under a twofold disadvantage when debating in England. They are accustomed to make assertions of the most unscrupulous kind, which none of their blind votaries dare to call in question, and which even, when detected, they generally brave out by mere brazen impudence; whilst, on the other hand, honourable feeling is peculiarly strong in England, and there is no country in the world where loose and unscrupulous assertions are more certain to be detected. There is a great amount of solid learning in England, and a mere reckless adventurer is sure to be brought speedily to his level.

It is important that the result of some of Wiseman's theological controversies should be widely known. The most remarkable of them perhaps is his controversy with Dr. Turton.

Wiseman, in his Lectures on "the Blessed Eucharist," among his disproofs of a "figurative sense of our Redeemer's words," in the 6th chapter of John's gospel, refers to the supposed acknowledgment of "more learned or more candid Protestants that this discourse, [that of our Saviour,] as explained by them (Protestants), is interpreted contrary to the *usus loquendi*," and he instances Tittman, referring to him first, and again saying,—"*I have proved already, and have adduced the authority of the learned Tittman, that our Saviour, if not speaking of the real presence, spoke not according to the received usages of language among his hearers.*"

Cardinal Wiseman's lectures were ably replied to by Dr. Turton, Regius Professor of Divinity in the University of Cambridge, and now Bishop of Ely, and in many points he makes a fearful exposure of the sophistry and unscrupulous assertions of our new Dignitary. But one example will be enough. He writes, referring expressly to Tittman's "Commentary on John,"—"*The learned Tittman, we see, [after giving his proof,] is therefore cited to prove that which he does not prove.*"

The cardinal found it necessary to issue a rejoinder to Dr. Turton's reply, and we give an extract from p. 186,*—"But this is not the most curious

* A Reply to the Rev. Dr. Turton's "Roman Catholic Doctrine of the Eucharist considered," by Nicholas Wiseman, D.D. London, Dolman, New Bond Street, 1839.

part of this extraordinary proceeding. I (Wiseman) quoted the *Meletemata Sacra*. I suppose the learned professor was unacquainted with the work; so, like a good controversialist—certainly not like a good scholar—he goes to another work of Tittman's, and from that attempts to refute me. This is his commentary on St. John." Again,—“The words from the *Meletemata Sacra* are as clear as those from the Commentary; nor will any quotation from the latter obscure or invalidate the former.”

Dr. Turton published at once “Observations on the Rev. Dr. Wiseman's Reply to Dr. Turton's,” &c., by which one of the most extraordinary proceedings ever had recourse to in controversy was brought to light and exposed to the reprobation of every honest mind. But we prefer to give it in Dr. Turton's own words,—“There are readers who, without any intimation from me, will be aware of my astonishment at the sight of the foregoing extract from the Reply; and every reader will be enabled to form some judgment on the subject when I state, that the *Meletemata Sacra* and the *Commentary on St. John* are the SAME WORK! And thus, Dr. Wiseman, after treating familiarly of ‘the learned Tittman,’ after quoting the *Meletemata Sacra*, after supposing that the Cambridge Professor was unacquainted with the work—Dr. Wiseman, I say, after all this, writes himself down, either as a person who did not know that the work called the *Meletemata Sacra* is a Commentary—the Commentary—Tittman's Commentary—on St. John; or as one who aimed at inducing people to believe that the *Meletemata Sacra* and the *Commentary* are different productions. . . . Now, whether the misrepresentation proceeded from ignorance or design, there is something about it so wrong, wrong in such a manner, and to such a degree, that I have the greatest difficulty in deciding upon my future course. If I could persuade myself that Dr. Wiseman had ever had the *Meletemata Sacra* open before him, I should certainly stop here. No earthly consideration could induce me to add another sentence to these observations. It therefore becomes a matter of some consequence to me to ascertain, so far as circumstances will permit, the kind of information which Dr. Wiseman may have possessed respecting Tittman and his *Meletemata Sacra*. The title of Tittman's work is this:—*MELETEMATATA SACRA; Sive Commentarius Exegetico-Critico-Dogmaticus in Evangelium Joannis*;—a title which declares, as distinctly as words can declare, that the work is a COMMENTARY on the Gospel of St. John. . . . I quoted a passage in the *Meletemata Sacra*; but having an unconquerable dislike to hard words, and not imagining that any one who had ever heard of Tittman's name—to say nothing of the person who had written as if he were quite at home with ‘the learned Tittman’—could be at a loss in the case, I employed the following terms. . . . I have carefully examined Tittman's Commentary on St. John. . . . The volume denominated *Meletemata Sacra* is declared on the very title-page to be a Commentary on St. John; at the top of every page, from the beginning of the book to the end, the particular chapter and verse under discussion are distinctly marked, so that the volume is indisputably nothing but a Commentary on St. John, no other commentary on St. John by Tittman was ever heard of, I will venture to say, except in Dr. Wiseman's Reply; and therefore . . . he (Wiseman) never, in the whole course of his life, had read, or even once consulted, the volume called *Meletemata Sacra*.”*

* Observations on the Rev. Dr. Wiseman's Reply to Dr. Turton's Roman Catholic, &c., by Thomas Turton, D.D., Regius Professor, &c. Cambridge, J. and J. Deighton: London, Parker, 1839.

We are not aware that the mystery is yet explained. Wiseman at a previous period had a controversy on the subject of Popish Idolatry, in which he was severely handled and discomfited. He had, amongst other assertions, referred to Athanasius as countenancing the worship of the Virgin Mary, and had given an extract which seemed very conclusive. The following passage from a very able reply by the Rev. J. E. Tyler, B.D., in which the Doctor's blunders are unsparingly dealt with, will give our readers another sample of the singular limb of infallibility which has fallen to our share:—

"The direct answer is, that *neither these words, nor the homily from which they are quoted, ever came from the pen of Athanasius*; and, moreover, that the *irrefutable proof of their spuriousness* is drawn out at large by the Benedictine editors in the very edition, and the identical volume of the works of Athanasius to which Dr. Wiseman refers when he quotes the passage as genuine. The above quotation (made up of different sentences, selected from different clauses, and put together so as to make one paragraph) is found in a homily on the annunciation of the Mother of God. How long before the time of Baronius this homily had been discarded as spurious, or how long its genuineness had been suspected, does not appear; but certainly *two centuries and a half ago, and repeatedly since*, it has been *condemned as totally and indisputably spurious*, and has been excluded from the works of Athanasius as A FUGGERY, not by members only of the Reformed Church, but by *most zealous and steady adherents to the Church of Rome*, and the most strenuous defenders of her doctrines and practice.*"

The Cardinal seems, therefore, to be tolerably well known and appreciated in the world of learning and uprightness. Of late he has taken to popular lectures—a safer field—but his fallacies in which also we shall probably take occasion soon to expose.

Some of his public proceedings as a man will probably form the topic of our next article. Meantime one would say that this is surely a very modest gentleman who coolly takes the "spiritual charge" of the entire "city" of London, if not of the British Empire.

PROTESTANT ORGANIZATION OF BRITAIN.

THE result of Mr. Spooner's motion in Parliament cannot be considered until our next month's Number; but even the superficial observer of the temper of the public mind must allow the great influence which true Protestantism, and especially the subject of Maynooth, have gradually obtained. Last year the nation was employed in resistance, now in aggressive antagonism to Popery, and in a thousand modes not used before, the advocates of Bible doctrines are producing a permanent effect upon the community.

Ignorance of Popery is more useful to it than any real love of its tenets. Our endeavours to unveil priestcraft, even without comment upon what is exposed, are never thrown away. A secure carelessness affects multitudes of unthinking Britons. Protestants, in proportion to their earnestness, engage themselves in the diffusion of general information, and their efforts well directed in this way will produce incalculable good. Surely it is one of our chief duties to ascertain the principal channels of information upon Protestant questions, to deepen them, and to irrigate the masses with pure principles.

Our circulation already extends to 30,000, and as most of these pages are read at least by *five* persons, 150,000 people may be, at a very moderate calculation, reckoned upon as readers. Now, it is but fair to suppose, that each of these individuals influence, by conversation, conduct, and example, some six or eight acquaintances. Here, then, is represented a million inhabi-

* Tyler's "Worship of the Virgin Mary," pp. 166, &c.

tants of the country constantly imbibing, in one form or other, a love of scriptural truth from this source alone. Acquaintance immediately with the current news of the day is a *necessity* to a large portion of our fellow-countrymen, and this is obtained solely by a daily perusal of the public journals. It becomes our bounden duty to notice carefully these directors and expositors of national opinion, to promote the circulation of such of them as befriend our cause, and to discourage those which shew a hostile tendency. Let every reader of these lines do his duty with his town and country newspapers. The effect will soon be felt, and it must be produced by the separate exertions of individuals.

A hasty review of the newspaper press of Great Britain will convince any one that the tone assumed by it of late has been greatly improved, insensibly operated upon by the opinions of its readers, and so much so as to indicate how powerfully a simultaneous concentration of effort would act in deepening this effect.

The "Times" has always looked askance upon the priests, and now, though late, begins to see their actual purpose. In London, the "Morning Advertiser," "Standard," "Morning Herald," "St. James's Chronicle," and even the "Daily News," all unite in advancing the Protestant cause. The religious papers do more—they seek to *combine Protestants*, and nothing is more cheering than to observe avowed organs of every religious denomination harmonious upon this great subject. If we turn to the "Record," "Christian Times," "British Banner," "Patriot," "Nonconformist," or the "Church and State Gazette," we are struck with the conviction that all of them are "in tune," (though on many subjects they are playing different notes,) and a chorus of less known broadsheets are in unison in this Protestant concert. All this results from the same causes which have necessitated "organization" in our movements; from the feeling of danger at hand which alarms us, the assurance of Reformation truth as needful and valuable which encourages us, and the defiant impudence of Popery which arouses us.

We are bound to increase with all our power these good results caused by the very deeds and facts which are so wonderfully banding us together. Who would not have a hand in the uprooting of Popery? Our slumber as a nation has been long and deep. Nothing but the loudest battle-cry from Rome would have awakened us. Even still there are thousands sleeping without their arms, waiting perhaps until the enemies of God and man shall have made resistance hopeless.

Consider what a previous din of Popery they have heard unmoved. The Pope's minions are permitted to legislate for *them* the sworn lieges of the British Crown—there is no danger! Jesuits laughing at the law encircle our fire-sides—oh, there is no danger! Colleges are built and endowed to appease them. Government places lavishly conferred on the most noisy of their advocates—preferments denied to their opponents—Ireland half surrendered to their sway—there is no danger! Nunneries grow up like mushrooms, and are humbly imitated by Miss Sellons. Parliament is irritated by their clamour—judges insulted by their boldness—ministers of the gospel reviled by their rancour—the very book of God itself burned by their hands—oh, there is no danger! Demagogues ride into power upon priestcraft—the constitution is torn a thousand times by their lawlessness—Europe festers with the infection, gags its press, butchers its freedom, spurns the Bible, and cringes at the foot of their Pontiff. Their arts produce traitors in our camp—their spies infest our families—their books pollute our shelves—but yet "there is no

danger!" One step, however, was so sudden, so daring, so utterly new, that danger was at last seen to be near. Our Queen herself and Parliament were mocked, and the Government of these isles, with unheard of insolence, formally transferred to the Vatican. Many worthy folk, erst dreamers, awoke at this and rubbed their eyes, and it is our purpose not to let them go to sleep again.

Many sad things have occurred during this time of repose amongst our various Protestant bodies. The Church of England is weakened by abuses of long continuance, and each and every other Church has had to mourn over frailties inherent in everything human. But thanks be to God, THE FAITH—the eternal, pure, and free-given faith once delivered to the saints—exists, flourishes, and extends amongst us.

And here a very important distinction is to be observed between Popery and scriptural Protestantism, in relation to the several errors chargeable against the disciples of each. The Papists live and die by their Church—their salvation is entrusted to it—their morals are guided by it—their creed dependent upon it. They are, therefore, each and all of them, affected by whatsoever is done by Rome in any part of the world, and during all time. All the evil deeds of Popery adhere obstinately to it, and cannot be ignored. And not only so; not only are the solemn acts of their directory, councils, and Popes, acts sanctioned by each consistent Papist, but the temporary escapades of bigotry, *if not repressed by an authority professing to be supreme*, attach their infamy to the Church which so allows them, and hence to every man who swears by that Church. Not so with us. All the indiscretions, mistakes, heresies, and even persecutions, practised by professing Protestants, do not alter one iota of the Protestant creed. We are not responsible for our several Churches, nor are our Churches responsible for us. Our creed is the unchangeable Word of God. Press this upon a Romanist, and you compel him to fall back upon his Church, and to insist upon its spotless purity, its holiness now and in all former ages. Nothing can more strenuously nerve our hearts to "organization" than to feel sure that *we* rally round the *Scriptures* whilst they have to protect their *Church*.*

Let us then *organize* our thoughts and prayers, our conduct and conversation, reading, habits, companions, by the Scriptures. Let each of us in our daily life, evidence a scriptural form of character and action; and, loving our brethren who wear this Christian uniform, we shall greatly promote the Protestant organization of Britain.

WARNING.

OUR Protestant friends are cautioned against persons who go about the country collecting for what they call "The Protestant League." Many subscriptions have been thus obtained from those who supposed that they were contributing to the Protestant Alliance, and have been retained even after the mistake was discovered. Most of the names upon the so-called "Committee" of this counterfeit have been placed there without any authority.

* At a controversial meeting lately held in London, the Protestant advocate stated his cause as summed up in this,—*"The Bible, the whole Bible, and nothing but the Bible."* The Popish opponent replied, *"And our cause is this,—The Church, the whole Church, and nothing but the Church."* A Protestant Alliance has been formed at Elberfeld—the first on the Continent.

THE CHIEF CAUSE OF THE MISERY OF IRELAND.

THE fairest way to test any system is by its results. Our Lord says of individuals, "by their fruits ye shall know them," and this is equally true of systems. We all know that Popery produces the most degrading results in Italy, where it is paramount, and in South and Central America; and it is impossible for any candid man to deny that to the same cause must mainly be traced the miseries of Ireland. A letter on this subject was addressed by the Rev. M. Hobart Seymour to the Bishop of London, in 1837.* We have reason to know that its respected author has recently expressed his adherence to all the statements made in that letter, written at a time when he was "Curate in Ballinrobe, Mayo;" and as those statements are most instructive and important, we beg for them the earnest attention of our readers. The letter had reference to the following passage in a letter from the notorious Archbishop M'Hale:—

"The paragraph to which I allude is as follows:—

"Witness the recent abortive exertions of the Achill Missionary Society, that was, to renovate the face of the island. In vain were it attempted to seduce the people from the faith of their fathers. A few strolling strangers, such as could be appropriately grouped with the fathers of the first Reformation, was all they could enlist in their ranks. *The contemptuous scorn* with which the natives treated the pretensions of these ignorant fanatics, if adequately conveyed to your Lordship, would considerably sober your enthusiastic anticipations. *Some of the brotherhood have already fled from the bitter derision of the people!* Others are preparing to follow their example, finding or feigning a convenient apology in the unwholesomeness of the atmosphere. The Achill mission is already another tale of the numerous failures of fraud and fanaticism; and its buildings, now unfinished, are like the Tower of Babel, a monument of the folly and presumption of their architects."

"This language, my Lord, demands your serious attention, and that of every Christian in England, as shadowing forth, inadvertently though truly, the real cause which has impeded the progress of true religion in Ireland. It is unhappily too true that almost every effort which love of country, and love of religion, has yet made to enlighten and civilize the mass of the population, has been marred by the bitter and malignant spirit that has been evoked by the priests, so that the blight of failure has too often—though the Achill mission is still a happy exception—fallen upon the labours of those who would serve that afflicted land. In solemn and melancholy truth I say it, and before my God and my country I state it, that it is the Roman Catholic priesthood that have planted this 'contemptuous scorn,' and this 'bitter derision,' which is here described as compelling men to fly from the sphere of their labours, in the minds of the people; and I here add the deep conviction of my soul—formed from the experience of ten years in the practical working of the ministry—that nothing whatever has prevented the conversion of a large body of the population, except that dark spirit of persecution which is implied in the language of Dr. M'Hale, and which wields in its iron hand the awful terrors of life and death over the heads, and before the eyes, of every one who has the moral daring to think for himself, and to assert the rights of conscience."

It is most gratifying to discover that, notwithstanding this tremendous influence, the cause of God is, by the Divine blessing, now making immense progress in that very district; and it is obvious that in no missions in the world ought the Protestants of Britain to feel a deeper interest than in those of the south and west of Ireland. But in order to understand the true nature of the Popish system—the real origin of the murders which prevail in the rural districts of Ireland,—of that system of terrorism which drives away all capital and paralyzes all industry,—and the unspeakable folly of the Maynooth Endowment for training the chief agents in all this mischief—let our readers calmly ponder the following statement:—

"But it must not be supposed—as is too generally believed—that the great body of the Roman Catholic peasantry are willing perpetrators of these horrors which make us blush for our country, and make appalled humanity shrink shuddering away. They are impelled to them by an iron despotism, which they deem as odious as it is irresistible, and which I shall now endeavour to describe to your Lordship.

* London: Seeleys, Fleet Street, 1837.

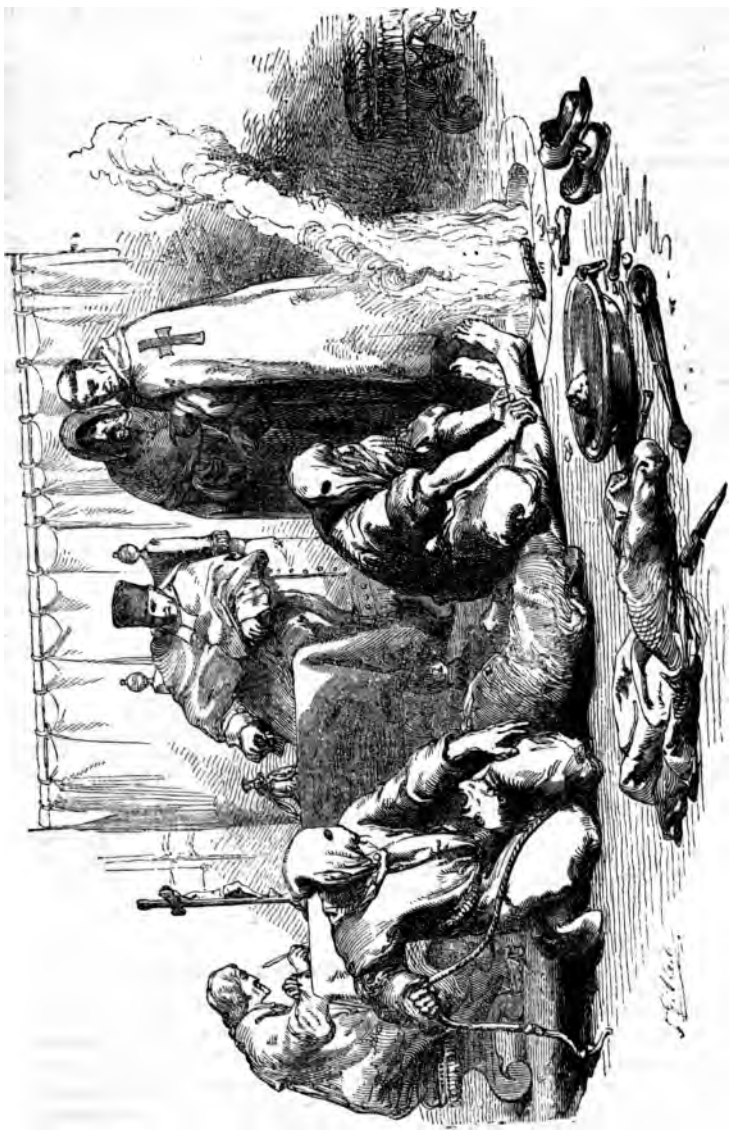
"The social state of the lower orders in Ireland is an anomaly. In every village or neighbourhood there is a small knot or cabal of all the most factious and disaffected in the vicinity. They are generally but very few in number, seldom being so much as a twentieth portion of the population, but they possess extraordinary power, by unity of purpose, over the whole population. This knot or cabal is composed of various materials—some persons who conceive themselves aggrieved by some Government prosecution—others who feel themselves injured by some needy landlords—some again, who are descended from ancient families, and are looking to the forfeited estates—and others who forecast the same objects, hoping vaguely to obtain something in the general confusion. To these are to be added some persons whose mistaken notions of Irish independence and dreams of patriotism, lead them into the verge of disaffection, and others whose religious zeal incites to the expulsion of heresy and the exaltation of their Church; and a few reckless and daring spirits, who have nothing to lose and everything to gain in a national convulsion. All these various persons are combined in discontent, and are in cabal with factious and ill-affected intentions in every neighbourhood; and around this knot or cabal, as a nucleus, all the evil passions of the people rally. *The priest of the parish is generally, by a sort of common consent, the nominal head of these persons; an arrangement of considerable importance to them, as while it adds the sanction of religion to their actions, it removes those petty rivalries and dissensions that would otherwise exist among themselves.* The object which these persons have in view, is a vague and undefined expectation of making this island independent of England, and of such a revolution or convulsion as will alter the present system of property altogether, and bring in some Halcyon state, in which neither rent, nor taxes, nor tithes, will be so much as named among them; and the spirit that actuates all their proceedings is a burning hatred against England—against Government—against Landlords—against Protestantism.

"The Romish Priest has naturally an immense influence over these persons, and they are the principal means by which he governs the people. Their power is perfectly well understood by the people, who find by experience that their vengeance is more rapid as well as more certain than the laws of the land, and who, therefore, dare not breathe a sentiment, or commit an act which is likely to draw upon their heads the swift bolt of a certain and often fearful vengeance of a cabal which would beat their persons, insult their families, or injure their cattle on the first opportunity. By this system of terror these knots or cabals have obtained an irresistible influence over the peasantry, who dare not think for themselves or act for themselves in anything that may interest those persons, so that there is an iron chain flung over the minds and bodies of the people on the subject of religion; for they feel perfectly convinced that by any tendency to conform they would ensure the hostility of the priest, and the consequent vengeance of those who act as his satellites; and thus it is, as many of this poor and oppressed people have personally told me, that a vast body of the population remain externally in the Church of Rome, through fear of that vengeance which is too sure to pursue all who abandon her communion.

"I shall state a fact to illustrate this:—

"It is but a very short time since I was sent for to visit an aged woman on her death-bed: she had always been deemed a Roman Catholic, and I ever regarded her as such. I visited her of course, and I asked her how it was that she, being a Roman Catholic, should have desired to speak with me in dying! She told me that although she was generally believed to be a Roman Catholic, yet that she was really a Protestant, and that she had been such, secretly, for sixteen years! Two adult females, members of her family, were the only persons present, and they stated that it had been long the same way with themselves; to the eye of the world they were Roman Catholics, but in their own house and private circle they had for many years been Protestants. I expressed my surprise that they, professing thus to have held so long the blessed truth of the Gospel, should have concealed it from me and from the world. Upon which the withered and dying woman raised herself in her bed with an effort, and with eyes in tears, and uplifted hands, declared that she had kept it secret because she feared that if it were known her family would be murdered or otherwise injured! She died immediately afterwards, and her family have left the neighbourhood.

"No one can conceive, who has not had an opportunity for personal knowledge, the fierce and horrid language which is too often uttered by the priests against every one who shows a tendency to abandon the Church of Rome; and your Lordship would be shocked to your inmost soul to hear the horrid and malignant curses which are often pronounced from the chapel altars in our country parishes against such persons. Nor, I grieve to say it, are they idle and powerless curses; for those knots or cabals, which I have already described, are ever ready to fulfil them to the letter. It was wittily observed by one who was a star in his day, but who is now shining in another sphere, that there were two schools of the prophets—one foretelling the future because God had purposed it—the other foretelling the future, likewise, but it was because they were themselves resolved to fulfil their own predictions. There are many of the Irish priesthood who deserve a lofty niche in the temples of this latter class, for they often forebode, with a voice and manner as oracular, and as if they had learned at the shrine of Delphos, events which they determine shall be fulfilled by themselves or their satellites."



Inquisition—Roasting the Feet

POPISH TORTURES, MASSACRES, AND PERSECUTIONS.

"It (emancipation) is an awful risk. The world is, in fact, as silly as ever, and a good competence of nonsense will always find believers; and why not Popery? So I hope the Duke of Wellington will keep the horned beast well in hand, and not let her get her leg over the harrows."—SIR WALTER SCOTT.

THE scene represented in our woodcut is thus described:—

"To inflict the torture by fire the prisoner was placed with his legs naked in the stocks; the soles of his feet were then well greased with lard, and a blazing chafing-dish applied to them, by the heat of which they became perfectly fried. When his complaints of the pain were loudest, a board was placed between his feet and the fire, and he was again commanded to confess; but this was taken away if he persisted in his obstinacy. This species of torture was deemed the most cruel of all; but this, as well as the others, were indiscriminately applied to persons of both sexes, at the will of the judges, according to the circumstances of the crime and the strength of the delinquent."*

The whole system of Rome, however, is essentially bloody and intolerant, and to give it power is only to prepare for our own destruction. The following facts abridged from the Bible Almanac for 1848, will give an idea of the extent to which this monstrous system, whose emissaries we are training, has shed and gloated over innocent blood:—

1198. Began the persecution of the Waldenses, by Crusaders, &c., were murdered in about forty years,	1,000,000
1553. Bloody Queen Mary began to reign; in whose reign were burnt, Archbishop Cranmer, 4 bishops, 21 dames, 8 gentlemen, 184 artificers, &c., 55 women, 4 children, beside many who died in prison,	277
1572. The massacre of Paris, (see pp. 36-38.)	100,000
1588. England was threatened by the Spanish Armada, sent to root out and destroy the English nation. They brought rods of wire to whip us to death, thumb-screws, and many instruments of torture before unheard of, which may be yet seen in the Tower.	
1606. The Gunpowder Plot, in which it was designed at once to blow up the King and Parliament, and to establish Popery, (see p. 211.)	
1641. October 23. Began a dreadful massacre in Ireland, by which were put to death in cold blood, and with all imaginable barbarities,	140,000
1685. Louis XIV. of France expelled 150,000 Protestants from his kingdom; sent others for slaves, took from them their wives and children, and dragooned many into Popery. Louis XV. also hanged, fined, dragooned, and imprisoned many.	
About A.D. 1200, was instituted the Inquisition, which, in the space of thirty years only, is reckoned to have destroyed, by the most diabolical cruelties, no less than	150,000
About A.D. 1500, the Spaniards began their cruelties in the West Indies, &c., when the natives, under a pretence of religion, were not only robbed, enslaved, tortured, and murdered, but many of them were kept in chains on purpose to feed their dogs, and butchered for that purpose as wanted. Thus, in forty years, at a moderate computation, there were murdered	15,000,000
Total murdered,	16,390,277
besides banished, imprisoned, and tormented.	

ANTI-PROTESTANT FURY OF ROME, AND HOW TO DEAL WITH IT.

WE may effectually judge of progress by marking the movements of the enemy; and tried by this standard nothing is so formidable to Popish priests as a Bible Mission. Hence the outpouring of fury and lies by which the recent successful movements for the conversion of the ignorant and deluded votaries of superstition in the south and west of Ireland have been assailed, and which have been proved to be false, by the excellent letter of Mr. Dallas, for which we regret that we cannot afford room, as well as in many other ways. Hence similar desperate attempts to put down Missions to Romanists in every part of Great Britain. We have before us a curious address which has been

* The Inquisition, by P. D. Hardy, Dublin, p. 115.

circulated amongst the Papists in London, headed, "The Wolves in Sheep's Clothing," and of which the following are extracts:—

"Hear these words of your dear Saviour, Catholics and Irishmen, for to you it is that He speaks. . . .

"Beware of these false prophets. Do not forsake your dear Redeemer who has called you unto His Church. Do not wound His adorable heart, and the heart of your dear Mother, Mary. Do not wound the heart of St. Patrick, the great Apostle of your country. Do not, for the love of God and St. Patrick, have anything to do with teachers who blaspheme God and His blessed Mother, and *laugh* at all which you hold sacred. Do not prepare for yourselves a miserable deathbed, and a yet more miserable eternity. What shall it profit a man, if he gain the whole world, and suffer the loss of his own soul? Fear not those who can kill the body, but rather fear THOSE who have power to cast both body and soul into hell.

"Have nothing to do with 'Scripture-readers' and dealers in tracts, whether male or female. They speak fair words, but war is in their hearts. They profess to love you, but they are your *bitterest enemies*. . . . Drive away these false teachers by making the sign of the Cross, which they hate, and which the Devil always fears; pray for them, but avoid them as you would avoid the Wicked One, whose ministers they are, though they themselves know it not. Cleave to the Church, and to her blessed sacraments, through which alone you can gain peace and salvation."

Our readers will not fail to mark the curious corruption of the Divine word in substituting "*those*" for "Him;" in other words, men (the priests?) for God, contrary as much to the Douay as to the Protestant version of Scripture. The poor creatures to whom this is addressed will probably not detect the impious fraud, and it will in this way serve its purpose.

Bad, however, as this is, it is not the worst. There seems a systematic effort on foot to put down Missions to Romanists by force, if it cannot be done in any other way. In Popish countries the magistrate is brought in to crush the missionary—in Protestant countries the mob is used for the same purpose under the guidance of the priests. This system has been commenced in London, where some of Dr. Armstrong's converts have been savagely attacked. It has long been carried on in Ireland; and the Rev. James Rogers of Achill, in a recent letter, makes the following statement. We quote from the *Dublin Sentinel* of April 1:—

"It most forcibly strikes one, that it is incumbent on the legislature to investigate an evil against which our laws have hitherto provided no safeguard. Suppose a case:—In a remote part of the country, two or three Romanists are drilled (say by the Defence Association) to swear away the life of a poor Protestant; he is brought before a *Popish* bench of magistrates, (and this condition is as easily to be found as the others;) the parish priest is ready to attest the veracity of the *pious* plaintiffs: the poor defendant has (from the nature of the case) *no* witnesses—*no* advocate—*no* unprejudiced administrator of justice on the bench. And what is the probable (!) result? He is sacrificed 'for the good of the Church'—his life, or his liberty, as the case may be, complimented away to the *infalible* oracle of the place, or, in plain terms, to the infernal malice of Popish tyranny."

The same system of reckless violence has long been prosecuted with great virulence against the agents of the Irish Missions in Edinburgh, to a large extent connived at by individuals amongst the police, and encouraged by the feebleness of the magistrates. A most hopeful Mission has just been started in Glasgow, and already the organ of the priests has given notice of the same kind of counter argument which they may expect from Popery. In the *Popish Free Press*, April 3, 1852, the following significant passage occurs:—

"Being intimately conversant with Catholic feeling, we take the liberty of offering a friendly advice to those raw recruits who are coming to do the difficult work of the gentlemen of the Free Kirk Presbytery. Irish Catholics, wherever they are, and whatever be their other faults and failings, are sincerely attached to their holy faith, and have inherited a heart-felt detestation to heresy under every form and guise. They are, moreover, exceedingly sensitive and jealously alive to anything that can be construed into an insult to their faith or their pastors. If, then, the £300 or £400 of Mr. Henderson's collection must be expended in this worse than Quixotic enterprise, *we seriously recommend to Brother Gault, and his worthy assistant, to furnish themselves with skull-caps, as well as with that approved missionary persuader, a skull-cracker*. Considering, too, how

near the Clyde runs to some of the probable scenes of the labours of this apostle of foolery, *a patent life-preserver, well inflated*, might be a desirable companion. For, as Convener Henderson wisely remarks, 'the work they have undertaken is one of peculiar difficulty as well as delicacy;' and it is a point of even evangelical prudence to take all necessary precautions when venturing on 'close personal dealing' with such determined adversaries as the slaves of the Man of Sin."

This is perfectly intelligible. It is a broad hint to the poor Papists, that if they break the heads of the Protestant Missionaries, or fling them into the Clyde, their superiors will not be much surprised or displeased. There cannot be a reasonable doubt, that if such a result occurs, the editor of this newspaper and his employers ought at once to be held responsible.

The matter is becoming serious, and it stands thus :—Here we have,

1. Men enjoying toleration in this land which they refuse to concede, even in the smallest degree, wherever they have the power. Is it to be tolerated that they shall deliberately, in the face of law and Christianity, trample down, even in Protestant Britain, the liberty of other people?

2. If all sins are known to priests, through the confessional, ought not they to be held responsible in such cases, unless they give up the culprits? Either they know the authors or they do not. If they do not, the confessional is worth nothing. If they do, they should be dealt with as accomplices. But at all events,

3. If a Popish editor hints at violence, or a priest denounces a man from the altar, they ought at once to be seized, if their suggestions are followed by their ignorant dupes. This would soon cure the evil. The subject is worthy of most serious attention.

THROWING OPEN THE NUNNERIES.

It is high time this subject were taken up with energy. No family is at this moment safe in Britain; and we are glad to find that the movement is advancing, and that notice has been given of the introduction of a bill into Parliament by Mr. Lacy. The feeling is, in truth, gaining strength, and there is a strong tendency to take up an advanced position. It is discovered that refractory nuns are smuggled away to the Continent, where escape and detection become impossible, and it is thought that mere inspection might serve little purpose. There are difficulties, however, in going further, but the matter is worthy of the most serious consideration. A respected friend, who takes a prominent interest in this movement, has kindly sent the following statement:—

"Nothing can be a stronger proof of the tyrannical nature of Popery, than the fact, that even her priests must have their dungeons—that she cannot have a 'Religious House' without making it a bastille. That must be a weak faith which needs a stone wall and an iron bolt to preserve it; or a cold faith which like an icicle would melt away beneath the sunshine of a father's and a mother's love, and in the warm atmosphere of home.

"The movement in County Tyrone is very pleasing. From Clogher, which is its centre, and where a memorial to Her Majesty, and petitions to Parliament are preparing, the first anti-Maynooth petition was presented in the House of Lords by the Earl of Enniskillen, who is also to take charge of that for inspection of nunneries. The Cumberland memorial is finished—the Westmoreland petitions progressing. Reading is preparing three documents, which are expected to be numerously signed. Haddington, Galashiels, Kirkintilloch, and I believe Hamilton, are added to our list. The number of names attached to some of the memorials and petitions reached me too late for the last month's report, they are :—Greenock, 3363; Paisley, 3000; Rothesay, 1800; Irvine, 2009; Port-Glasgow, above 3000; Burntisland, 484; Helensburgh, 794 and 797; Long Bridy, Little Bridy, and Kingston Russel, Dorset, 160; Winterbourne, St. Martin's, 94; Stratford-on-Avon, (hot-bed of Tractarianism,) upwards of 40; Dorchester, 696; Glasgow, 20,140; Neilston, 1352; Edinburgh, 14,500."

ANTI-MAYNOOTH MEETINGS.

ANTI-MAYNOOTH meetings are still being held, and are conducted with great energy. At the Gravesend meeting the Rev. Daniel Cooke said a rather characteristic thing of the English peasantry and the Bible,—

“He hoped that one result would be their reading the Bible more themselves. He remembered Dr. Southey relating that he once asked a peasant who was reading the Bible if he knew the meaning of the Hebrew words, ‘Urim and Thummim,’ (which are translated ‘lights and perfection,’) the man could not say what the Hebrew was, but he knew the English ‘use him and thumb him,’ and he found he had light and perfection the more he used and thumbed his Bible.”

At the same meeting, Francis Payne, Esq., said,—

“There was a story told, of very ancient date—the reign of King Cheops—of a man who had the finest poultry yard in Egypt, who went out on the sea-shore one day and found a fine large egg, which he took home in order that it might be hatched, and about fourteen days afterwards, on entering his poultry yard he found it strewn with feathers, and a young crocodile, who had made a meal of the fowls, running about. It was said that the man had this inscription placed upon his tomb :—‘Beware of hatching crocodiles in your poultry yard.’ He would say to the Prime Minister of England,—beware of hatching the crocodile eggs of Popery in the poultry yard of England.”

PROTESTANT EFFORTS IN TORQUAY, DEVON.

It may not be unacceptable to you, or unprofitable to your readers, to receive a brief statement of the proceedings which have occupied the public mind lately at Torquay—I mean in reference to the all-absorbing question which is now arresting the attention of most loyal Protestant subjects in the land—that of adopting some suitable means for checking the progress of that flood of Popish superstition which is now breaking in upon us. To accomplish this object, the first step which was taken, was the establishment of an auxiliary to the “Protestant Alliance” of London. This was followed by two most influential meetings which were held upon the Anti-Maynooth question. The first was called by the committee of the Alliance, to which none were invited but those who were favourable to the object. A petition to Parliament for annulling the Grant was unanimously carried. The second meeting was called by the opposite party with a view of discussing the merits of the question. This meeting, one of the largest ever held in the place, was so signally triumphant in confirming the resolution of the former meeting, that not more than nine or ten hands were held up against it. To follow up the advantage thus gained, the members of the Alliance committee have been for several successive weeks engaged in delivering lectures upon the various errors and dangers of Romanism. The consequence has been, that a very deep interest has been excited in the cause of Protestantism; and as one of the fruits of these lectures, I would observe, that a larger number of signatures has been attached to the petition to Parliament than has ever been known on any former occasion. When it is borne in mind that this result has been effected in a diocese which has been so remarkable for its Popish leanings, and especially in that part of it which has been the more immediate seat of its pernicious growth, this fact, while it affords an example to other places, should also be an encouragement to commence at once a similar movement. There can be no reasonable doubt, that if such a movement were to become general, or nearly so, it would go far, with God’s blessing, to remove the scandal and reproach which are now disgracing, and, if not removed, will ultimately prove the utter ruin of our country.—*From a Correspondent.*

THE POPE AWKWARDLY PRAISED.

It is sometimes amusing to mark the difficulty which the emissaries of Rome seem to feel in praising the present Pope—although they apparently have no compunction in drawing largely upon their imagination for materials. At the late dinner to Lord Arundel, eaten by proxy, at Limerick, the Popish Bishop of Raphoe, in returning thanks to himself and others for drinking the Pope's health, said,—

"I venerate and regard him, not only as the successor of St. Peter, the Prince of the Apostles, but as the centre of Catholic unity—that centre, wisely established in Peter, to hold together his Church in indivisible unity—that centre from which as from the heart, by the Divine organization, arranged and devised by the Almighty in his wisdom—issued the current of life, diffusing animation to every member of the great Catholic body throughout the world. I venerate and regard his Holiness Pope Pius IX., not only for these reasons, but also for having set a bright example to the Sovereigns of the Continent of Europe—I will call them by no other name—in giving the full benefit of civil and religious liberty to his subjects. There never sat in the chair of Peter a Pontiff more anxious for the spiritual and temporal happiness of his children than Pius IX."

It must occur to every one, that if there never was a better Pope than the present one, the whole set must have been wretched. This is a miserable compliment to his predecessors, and very doubtful praise to him.

THE LAST BATTLE FIELD,—A MILLENNIAL SONG.

Zion's watchmen—hark !
Through the midnight dark,
Bid the sleeping world awake :
I hear afar,
The noise of war,
Arise ! your weapons take.

Rush, rush to the van,
Stand man by man,
And bravely meet the foe.
Fight—young and old,
And faint and bold,
With God your banners go.

The troops of hell
To the onset swell,
And thunder in the field ;—
With a growl of ire,
And eyes of fire,
Their flashing weapons wield.

And Fraud is there,
With promise fair,
And soothing smooth and bland ;
But demons dire,
Her bosom fire,
And edge her dripping brand.

Old despots pale
Rome's puppet hail,
And upstart tyrants bless :
The prince, the knave,
The cringing slave,
All join in fond caress.

In dungeons deep
Pale victims weep,
And lie in grim despair :
From woman weak
Bursts the dying shriek,
As racks her frail limbs tear.

Oh ! look not where
The bright and fair
Are pent in a living tomb !
Whilst wrongs untold
Might the vaults unfold,
Did Heaven avert their doom !

Rise, vengeance, rise,
From thy native skies—
Awake the thunder's ire !
On the lightning's wing
Make the welkin ring,—
"Our God's a consuming fire !"

Strike, strike for the right,
Ye men of might !
Make the throne of the tyrant shake.
'Neath God your shield,
Press on to the field,
And Rome and hell shall quake.

No rolling drum,
No cannon's boom,
Shoots terror down our van :—
No carnage fell,
Or maddened yell,
Of fiends in guise of man.

Our brandish'd sword,
The eternal word,—
Our banner's flashing light,—
In wild dismay,
Swift haste away,
The blood-stained brood of night.

Zion's watchmen—hark !
Through the midnight dark,
Bid the sleeping church awake :
I hear afar,
The noise of war,
Up, up, your weapons take.

CASES OF CONSCIENCE ; or, Lessons in. Morals, &c., for the use of the Laity, with a Prefatory Letter to the Right Honourable W. E. Gladstone, M.P., 2d edition, by Pascal the Younger.

THE CHURCH OF ROME'S DEFENCE AGAINST PASCAL THE YOUNGER, WITH A REPLY. Bosworth, Regent Street, London.

No Anti-Papal pamphlet has appeared in modern times more lucid in its arguments, more logical in its conclusions, more astounding in its statements, or more powerful in its language, than *Cases of Conscience*, &c.

The author carries the war into the enemy's camp with the skill of an accomplished general, and with the coolness and bravery of a veteran soldier. So heavy are the blows which he deals against Popery, that one is forcibly reminded of the warrior of ancient times armed with his battle-axe, which he wields with resistless force, beating down his opponents on the right hand and on the left.

Pascal the younger lays bare the infamous, nay, the infernal system of morals as taught by that new Saint of the Romish Church, viz., Alphonzo di Liguori, whose work on Moral Theology having been sanctioned by the highest authority, cannot be condemned by any true Romanist. The author has evidently been behind the scenes, and has witnessed in the highest quarters, the seat of the "Man of Sin," the working of that gigantic system of iniquity which has spread devastation and misery over some of the fairest parts of Christendom, and which the apostate Church of Rome has, with a success more than human, and with the most unblushing effrontery, so long palmed off upon the credulity of mankind as Christian truth.

Rome, feeling that Pascal the younger has attacked her in one of her weakest points, has attempted, through Wiseman, or one of his

brother Jesuits, to ward off the blows which have been aimed at her head, in an article in the *Dublin Review*, but has utterly failed in the attempt. Her weak and puerile resistance has brought our author again into the field, and he, with the same skill as before, demolishes all her arguments, and stripping her of her armour, holds up to the execration of the world the "Mother of Harlots and abominations of the earth."

We cannot but regret that these most able pamphlets had not appeared at an earlier time, as they might have prevented many lamentable perversions from the Protestant faith. We strongly recommend them to the perusal of all, whether Protestants or Romanists, for they cannot fail to excite in the mind of every sincere inquirer after truth an unmitigated disgust and horror of Popery.

LETTERS TO THE PROTESTANTS OF SCOTLAND. First and Second Series. By Sir George Sinclair, Bart., of Ulbster. Edinburgh, Johnstone & Hunter.

WRITTEN with great point and liveliness, and manifesting a deep knowledge of Popery, not only in its past history, but in its present workings, as a real "mystery of iniquity." They also evince a very thorough and often peculiar acquaintance with Scripture.

ROME'S TREATMENT OF THE WORD OF GOD. A Lecture, by the Rev. J. R. Stock, M.A., Incumbent of All Saints, Islington. London: Wertheim & Mackintosh. 1852.

AN admirable Lecture—discussing the whole subject of the canon of Scripture and its authority, as opposed to the impieties of Rome, with much ability and learning. We delight to see the Protestantism of England coming out on all sides so strongly to the battle.

THE BULWARK,

OR

REFORMATION JOURNAL.

MAYNOOTH—THE DEBATE.

WE take for granted that all our readers have studied the recent debate upon the Maynooth endowment. In some respects it is very encouraging, and in others deeply painful. It is most encouraging to find the honest convictions of intelligent Christians rapidly bringing the mere politicians to their senses. The “bray of Exeter Hall,” as it was called in contempt, is waxing ominously loud, and alarming even the underlings of the political household. The magnitude of the question is admitted, the competency of Parliament to deal with it allowed; and it would be amusing were it not lamentable to find that the tone of lofty scorn and derision is now exchanged for one of affected sympathy and regret. Men who, in the hands of subtle Jesuits, have proved themselves to be babes in political science, whose infatuated and childish compromises have only ended in greater mischief and confusion, profess now to bewail, forsooth, the determination of the people to fall back on the nobler wisdom of the word of the living God, and of those mighty politicians of former days, who achieved the liberties of England because they determined to have “no peace with Rome.”

We have often had occasion to lament the perverse folly of some of our statesmen when discussing questions of this nature; but perhaps on no former occasion were so many unmitigated incoherencies enunciated in the senate-house. It is almost stupifying to find a man so intelligent, and so promising in many respects as the Duke of Argyll, chiming in with the general folly, confounding his own creed with the abominations of Antichrist—regretting before Europe one of the distinguishing glories of the land of his birth, and virtually repudiating the principles of perhaps the most illustrious of his ancestors, who on the scaffold said, “I die with a heart-hatred of Popery.” Waxing vehement in his speech, the Duke exclaimed,—“It was impossible, without reversing the policy which had been pursued in this country on the subject for a long period, to accede to the prayer of these petitioners. The question *was purely one of policy*; and he saw with regret the course pursued in Scotland on this subject.” It is preposterous to talk thus of the support of Antichrist; but even were it otherwise, and granting that any course of policy is bad, the sooner it is reversed the better.

Two courses of policy have been pursued in this country. The first consisted in confiscating the spoils which Rome had wrung from superstition, or inherited from better men, and which had crushed under their bulk all liberty and religion, and giving them to the aristocracy. On the assumption that no

principle is involved in the struggle, and that Popery even deserves an endowment from Britain, it will be difficult to see on what ground this arrangement can be justified or maintained. If this is the ground upon which the Duke of Argyll is prepared to take his stand, he had better lead off as an example, and propose in the House of Peers that the new policy be carried out to its legitimate results. The Papists will most cordially join him in his plan, and, in truth, this is the very result at which they are driving. "RESTITUTION," with Maynooth as a small instalment, is the ominous word now used by Paul Cullen's secretary in Ireland, and re-echoed by Mr. Bernal Osborne in the House of Commons. The modern policy inevitably leads to this issue, and if the Papists are to get largesses from Britain, it is surely from the source we have indicated they ought to be obtained. But we protest against the whole theory. The question is not one of money but of principle, and every man in the empire is interested in it. Popery is doomed of God; and let us look at trodden-down France, Italy, and Austria, and see the deep interest which we have in maintaining our Christian liberties. We hold that the proceedings of our ancestors, although faulty in some respects, were the incarnation of wisdom, in comparison of the blind and suicidal policy of which the Duke of Argyll is so enamoured, and which, notwithstanding his unexpected advocacy, shall and must be reversed. The people of Scotland will most respectfully but firmly spurn his advice. They may not trouble his Grace with any more petitions, but they seem nearly as one man to be convinced, with the Eclectic Review, that "nothing more unprincipled than the endowment of such a college as Maynooth, by a Protestant Government, was ever known in the history of States."

It is pleasant to turn from such a sample of our hereditary wisdom to the refreshing and healthy tone of Mr. Spooner's Protestantism. He comes at once to the point. Popery is a system utterly irreconcilable with religion, morality, freedom, and good government. To endow it, therefore, and train its agents at the public expense, is to commit an act of the most enormous folly.

"He wished to impress upon the House that they were giving a sanction to, and calling on the people to learn, a religion which was subversive of morality, dangerous to the existence of the social compact, and in direct opposition to their duty. The Papal aggression had opened the eyes of this kingdom, which was crying out, from one end to the other, that a stop ought to be put to this system. If this inquiry were granted, he would show that the contumacious, disloyal, factious conduct of the Irish, was all to be traced to their acting in accordance, in full consonance, with the teaching and doctrines inculcated at that College. To those who denied his statements he would say that it was their bounden duty to grant the inquiry; let them meet it like men."

This is the simple and honest truth, and the question naturally occurs, why do not the advocates of Rome dare to meet the question on this ground? Not one of them even attempted to rebut Mr. Spooner's undeniable proofs, and Mr. Osborne expressly said,—"He did not intend to follow the honourable gentleman through the various quotations which he had made from casuists and from certain text-books of Rome." This, we submit, is giving up the whole question at issue.

Mr. Walpole's speech on the part of the Government was so far satisfactory, only we could have wished that he had indicated more definitely the result to which the Government would be prepared to come in the certain event of Mr. Spooner proving to the full his bill of indictment.

We deeply regret the course adopted by Lord Palmerston, to whom the cause of Protestant truth and liberty is under many obligations. To hear *him* affirming that the present movement is simply one of revenge, when he

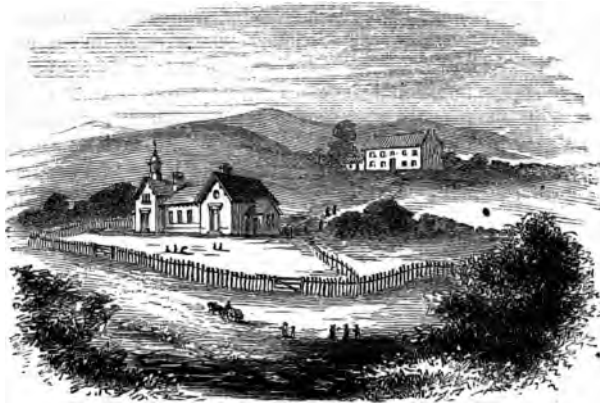
knows that the people of Britain were never in favour of Maynooth, and that Sir Robert Peel avowedly adopted his course in defiance of their utmost opposition—to hear *him* talking of the Irish priests being driven again to the Continent for education, when he knows that the Papists of Ireland are even now preparing a College at their own expense, where the science and bigotry of Cullen will combine with the bitterness of Newman in rearing a model priesthood—to hear *him* talking of exasperating the Papists, when he knows that both in this country and on the Continent they are doing their very worst—in short, to hear the poorest and most thoroughly refuted platitudes of the past uttered by this eloquent friend of liberty in defence of endowing a system which, as Adam Smith has justly said, is “the most formidable combination that was ever formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind,” is melancholy in the last degree.

Mr. Gladstone's speech was as usual able and plausible; but it was sad to find a man of talent taking refuge in such a transparent quibble as that Maynooth has not had time since 1845 to produce samples of its manufacture. In 1845 the Grant was simply enlarged and consolidated—the system of training underwent no change, nor was it proposed that it should be altered. The pupils at Maynooth may now be better fed and lodged than before, but the same principles are instilled, and the same means employed, *on an enlarged scale*, to mould their character and habits. It is with the principles instilled we have to do; it is with the inevitable result of the pernicious doctrines taught that we have to grapple, and not with a mere question of the amount of allowances for board and lodging. The continuous stream of mischief has therefore only been proceeding since that period with increased impetus. The great drift of Mr. Gladstone, however, was to alarm the Government, and to insist that the investigation should be conducted under their responsibility; whilst, on the other hand, some of the cunning Papists, no doubt amidst the secret curses of others, are trying to make a virtue of necessity, and to profess to be quite anxious for the inquiry which in their hearts they hate.

The result must be eagerly watched by the Protestants of this empire. The great matter will be to send a body of staunch Protestants to the ensuing Parliament. One thing is now clearly proved, namely, that the Protestant spirit of the empire is strong, and that in union under God our great strength lies. If Lord John Russell had only followed up with energy the policy of his Durham letter, instead of afterwards starting back “afraid at the sound himself had made,” he would have been carried back to power on the shoulders of an overwhelming majority, and would have been one of the most powerful Statesmen that Britain has seen since the days of Cromwell. And if the present or any Government will only, in a wise and righteous spirit, cast itself honestly on the Protestant vigour of the empire, they will find a strong response which will more than neutralize all questions of secular politics, however important. Rome is now thoroughly embarked in the struggle. She will not go back; and our duty and safety alike consist, with an humble dependence on the God of truth, in united, determined, and uncompromising resistance.

We are of course disappointed that the debate was not resumed on the 18th. It is only an additional evidence, especially after the declarations of Lord John Russell and the Chancellor of the Exchequer, of the extent to which the Protestants of the empire must look to themselves, and be firm at the approaching election.

BALLINGLEN.—DR. DILL'S BOOK.



Sketch of the Plan of Ballinglen.

DR. DILL has just published a most valuable and seasonable book. Its object is to illustrate the direct connexion between the moral and physical degradation of Ireland and the Popish Priesthood.* That these two things stand to each other to a large extent in the relation of cause and effect, has long been the conviction of every intelligent Protestant for unanswerable reasons. But it is most important to have this truth brought out in detail and confirmed by copious evidence. Let our hood-winked Statesmen read such a work as this, and get their eyes opened to the deep folly and criminality of supporting such an Institution as Maynooth. Dr. Dill refers to many remedial measures lately adopted for rescuing the deluded Papists of Ireland from their fearful slavery, and especially the successful efforts in the diocese of Tuam, the exertions of Mr. Nangle and Mr. Dallas, and the industrial schools of Dr. Edgar, in which Popish children are reading the Word of God, and earning by their own efforts £5000 a-year. Amongst other efforts he refers to the mission at Ballinglen which Dr. Duff has proposed to make the centre of an efficient Anti-Popish Institute for that district. Achill is already raised to this position. The whole Protestants of the empire must now labour as one man in this important struggle. Dr. Dill says of Ballinglen,—

“ But if the reader would see the full effects of this admirable system, let him pay a visit to Ballinglen, county Mayo, under the able superintendence of Mr. Allen and Mr. Brannigan. On one side of that romantic glen he will see a large model farm, supported by kind friends in Scotland, on which boys, who were lately running wild through the mountains, are now receiving the best scriptural, literary, and agricultural education ; on the other side stands a female industrial school, in which girls who, some time ago, were in a state of wretchedness scarce conceivable, are producing the most elegant specimens of embroidery, &c. ; in the centre stands a neat new church, weekly filled by a congregation, who, six years since, were degraded Papists, and had never seen a Bible ; the entire district, which was then a scene of utter misery, has undergone the most marvellous transformation ; and we are rejoiced to add, that means are now being taken to purchase the whole glen and found therein an extensive Model Industrial Institute for the province.”

* Ireland's Miseries ; the Grand Cause and Cure. By the Rev. E. M. Dill, M.D., &c. Edinburgh, Johnstone and Hunter.

RAPID PROGRESS OF PROTESTANTISM IN IRELAND.

POPISH VIOLENCE.

THE Rev. Samuel Minton of Liverpool, whose indomitable zeal is most refreshing, has just returned from inspecting some interesting Protestant Missions in Ireland, and on May 10, delivered a most interesting lecture in Liverpool on the subject, abounding in important facts on the various aspects of the movement. What a glorious thing it would be were Ireland rescued from the clutches of Antichrist, and were the waters of Popish bitterness, which have long overflowed Britain and the Colonies, sweetened at their fountain-head! What a splendid portion of the empire might Ireland in that case become! From the report of Mr. Minton's lecture in the *Liverpool Standard*, (May 11, 1852,) we make the following extracts. First, in regard to the industrial system, whose results we contemplate with great hope, Mr. Minton says,—

"Great permanent advantages are expected to flow from this plan. 1st, More humanized habits will be taught the people, not more than one family being allowed to live in one cabin on the Mission Farm, and other useful regulations being enforced. 2d, Much waste land will be reclaimed. 3d, Better agriculture will be introduced. And 4th, By gradually setting up some of the best conducted men as small farmers, a Protestant yeomanry will be established, who in many ways may exert the happiest influence. Meanwhile they are in the utmost need of help. For, although their farming operations will ultimately be remunerative, they are not so at present, on account of the land requiring much drainage and sub-soiling. Nor will they become so as soon as if remuneration were the exclusive object; because not only are they impeded by want of capital, but they are obliged to conduct their operations in such a way as to employ the greatest number of hands—the spade, for instance, being used instead of the plough, and tillage being chosen to the exclusion of pasturage. The lecturer then represented what an act of philanthropy it would be, without any loss to themselves after the first year, if some Protestant gentleman, or gentlemen, would invest a few hundred or a few thousand pounds there in land. It would emancipate the whole neighbourhood. Thousands are longing to have done with Popery, and would gladly make a sacrifice of part of their present income, if they could become Protestants, without being driven to the poor-house."

In regard to the actual conversions from Rome in the district visited, and the waning influence of the priesthood, he says,—

"With regard to the spiritual work, the Irish Society have stationed in the district 3 missionary clergymen, 1 lay agent, 9 Scripture readers, (in addition to 3 furnished from other sources,) 4 assistant readers, 1 inspector of Irish schools, and 11 Irish teachers. There is a scriptural school in Cappamore, another in Pallasgreen, and 3 in Doon. Two or three more will soon be added in the latter parish. Mr. Minton had examined most of these schools, and found their general intelligence and knowledge of Scripture such as could be equalled in few English schools. Dr. Newman or Dr. Cahill would soon look very foolish, if they got into argument with some of those boys. In order to test the accuracy of the alleged number of converts, Mr. Minton determined to investigate the case of one parish. In the parish of Cappamore they claimed 130, including the children of convert parents under 14 years old; none above that age being counted, unless they publicly profess themselves to be such. He therefore asked a woman to take him into every house where there were any converts; and taking a minute account from the lips of the inmates, he found in the *village* of Cappamore alone—75 above, and 42 below, the age of 14, leaving only 13 for all the rest of the parish, which he had not time to visit. From the information he received, the estimated numbers were evidently below the reality. He had also an opportunity of addressing and catechizing 250 adult converts in the open air, at Doon gleebe, on Sunday evening, as well as smaller numbers in other places. From them he gleaned much information about the feelings of the people generally, their own sufferings, and the character and conduct of the priests. Father O'Dwyer had never recovered from the effects of his discomfiture by Messrs. Atkinson and Darby, and from a letter lately received by Mr. Minton, the challenge last sent him seems likely to give the finishing touch to his influence at Doon. Several persons left him on the former occasion, and according to the testimony of one of them, 'all his people were very angry with him, and said there would be a power of converts *ris* by it.'"

Wherever argument fails, Rome breaks out into open violence, and this subject is thus alluded to by Mr. Minton,—

"As to the denial, which some have made, of the fierce persecution endured by the

converts, the fact has been too often proved in courts of justice, nay, is too unblushingly gloried in and instigated by the Popish press to require any proof here. And amongst the other numberless oppressions which the British Government, in days we hope now passed, have perpetrated, or allowed to be perpetrated, upon the Protestants of Ireland, not the smallest has been the gross partiality of too many magistrates and others in authority in favour of the persecutors. Not many weeks since, at Pallasgreen, county Limerick, a man was convicted of attempting to stab a scripture-reader whom he found reading the Bible to his mother in her own cabin. The two magistrates said the reader had no business to enter the house without being *invited*, (although the woman had received him willingly,) and fined the intended murderer *sixpence*!! Another magistrate, in Galway, when several persons were brought up for hooting and yelling after the converts in the streets of Tuam, said, 'they were only exercising a perfectly legitimate privilege.' The priests always take a leading part in such trials, and often make violent speeches and browbeat the witnesses, while the Protestant clergyman is not allowed to interfere at all."

We alluded to this subject in our last Number, and are glad to find that it is attracting increased attention. The mischief is becoming universal wherever anti-Popish Missions are attempted. It has made its appearance in London and Liverpool—an organized conspiracy of the most formidable kind has also been discovered in Glasgow, as we learn from the *Scottish Guardian*, and is evidently abetted by the priesthood. A most scandalous scene has taken place at Cork, to which we shall afterwards refer; and the following case from Tuam in Ireland is also a sample of the same system:—

"TO THE EDITOR OF BELL'S WEEKLY MESSENGER.

"SIR,—It is only a fortnight since I was obliged to call public attention to the burning of Thomas Bohens' house, in this town, in which fifteen persons, ten of whom were Protestants, were then asleep. Depositions on oath were since taken before a magistrate, and these went to shew that, as was suspected, this diabolical act was perpetrated by a Popish incendiary. Indeed, it is notorious, as has been published, that menaces were held out by persons of influence, that houses would be burned if their owners continued to harbour Protestants or encourage Protestantism.

"It will scarcely be credited, that a second attempt was made on this morning, about three o'clock, to burn Bohens' house, but such is the case. About four o'clock, as some persons were proceeding to work, they observed the thatch of his house on fire, and before it could be extinguished, the roof of an adjoining house had caught the flames.

"Since the former attempt to burn this poor man's house, he made it a practice to sit up till one or two o'clock in the morning; and it is remarkable, that this second attempt was made about three o'clock, when it was known he had retired to rest. Had not Providence again caused timely warning to be given, the lives of Bohens and his Protestant lodgers would have been sacrificed.

"Until he had received a few Protestants into his house, he was very popular among his townsmen. He has not yielded to menaces from his Church or acquaintances, but continues to lodge his former tenants; therefore he is again made to feel the force of the threat, that 'it would be made a dear entertainment for him.'

"Comment on the above would be superfluous; I give the facts as they are, and commend their consideration to the Protestant public. Persecution is rife—inquiry is abroad—and truth is progressing. It behoves us all to consider what is our duty.—I am, Sir, your obedient servant,

"Tuam, May 8."

"CHARLES H. SEYMOUR,
Provost and Vicar of Tuam.

The strongest measures should be taken for putting down this lawless violence of Popish ruffians, and all the more because firmness would be sure to be crowned with success. We depend by far too much at present on the mere discretion of individual magistrates, and the Papists are well aware of this. Some magistrates know their duty, and are determined to discharge it. The existing magistrates of Edinburgh, for example, are, as a whole we believe, most anxious to do their duty, and Bailie Fyfe, we would say in particular, has zealously exerted himself to protect Protestant converts, and to inflict suitable punishment upon their cowardly Popish aggressors. We might also refer to others in other parts of Britain as affording a striking contrast, however, to some magisterial Gallios, of whom we also have had experience. But we desiderate a clear and express law on the subject, and a uniform and unbending administration of it. We shall probably return to this.

THE CHURCH OF ROME HAS ERRED, AND THEREFORE CAN ERR.

IN order to overthrow the claims which the Papists put forth in behalf of the Church to be a rule of faith, entitled to our implicit submission as a standard of opinion and practice, it is quite sufficient to shew that they can produce no satisfactory scriptural evidence in support of the two positions,—1st, That the Church of Christ is infallible; and 2d, That the Church of Rome is the only true Church of Christ. They are bound to prove both of these positions; and unless they can produce positive scriptural evidence in support of them that cannot be answered, the claims of the Church must be at once and conclusively rejected. We have shewn that no such evidence can be produced. This is enough. But we can go beyond this, and produce positive evidence of the falsehood of the claims put forth in behalf of the Church of Rome. The great general position maintained by Papists is, that the Church of Rome is infallible, that is, that she *cannot* err as a guide in matters of faith and practice. The best evidence that the Church of Rome *can* err is the proof, if such proof can be adduced, that she *has erred*. Now this we assert, and undertake to prove.

The evidence that the Church of Rome has erred, may be derived from either of two different sources—from the proof that she has contradicted herself, or from the proof that she has contradicted the Sacred Scriptures. If *either* of these positions can be established, in regard to any one doctrine the Church of Rome has ever taught, the proof that she has erred is complete, and her claim to infallibility is entirely overturned. Our object at present, however, is not so much to establish the truth of these two positions, as to explain the nature and bearings, and to illustrate the legitimacy, of this general line of argument.

The general nature and certain legitimacy of the argument that the Church of Rome has erred, because she has contradicted herself, are too manifest to need any illustration. If at any time she has taught anything inconsistent with what she has taught at another time, it is self-evident that on one at least of these occasions she must have fallen into error. It is no difficult matter to prove, by satisfactory historical evidence, that the modern Church of Rome teaches doctrines inconsistent with those taught by the same Church in more ancient times.

But we mean at present chiefly to advert to the general character and ground of the other position, viz., that the Church of Rome has taught what is inconsistent with the Sacred Scriptures. This we are not required to prove in order to dispose of Rome's claim to infallibility. For this purpose, it is sufficient to shew that she can produce no satisfactory scriptural evidence to establish it. But Protestants have no hesitation in asserting and undertaking to prove, that the Church of Rome has erred by teaching doctrines inconsistent with the written word. Upon rational principles, the only way of determining as to the truth of this assertion, is to compare the teaching of the Bible with the teaching of the Church of Rome. This accordingly is the course which Protestants adopt in order to establish their allegation. Papists, upon grounds which we formerly explained, (see BULWARK, No. viii. p. 168,) cannot formally deny the reasonableness and legitimacy of this mode of investigation, but they are most desirous to evade it, or to escape from it. They are most unwilling to encounter Protestants, upon fair and equal terms, in an examination of the truth of doctrines, on the open field of Scripture. It is chiefly with the view of escaping from this, that they are so anxious to establish, at the

commencement of the discussion, the infallibility of the Church, and its exclusive right to give an authoritative interpretation of the Bible. Bishop Milner, the celebrated Popish controversialist, in his "End of Religious Controversy," (Letter xii.,) says, "I might quash every objection which you can draw from any passage in Scripture by this short reply,—*the Church understands the passage differently from you, therefore you mistake its meaning.*" This is no doubt a very easy and convenient process for a Popish disputant, *after* he has once reached a position that entitles him to argue in this strain. But *before* he can, consistently with reason and common sense, adopt this process of argument, he must have *previously* established from Scripture the doctrine of the Church's infallibility. And what we wish at present to illustrate is just this—that *during* the discussion of the Church's infallibility, and *before* the Papists have succeeded in making good any position that entitles them to check or supersede the process of free inquiry, Protestants are entitled to insist, that any or all of the doctrines of the Church of Rome be discussed upon equal terms at the bar of Scripture, with the view of ascertaining, by investigating their accordance with its statements, whether they are true or false. We are still occupied with examining the question whether or not the Church of Rome is infallible. We have not yet come to a determination upon this important point. Papists have adduced their evidence from Scripture in support of it, and Protestants have shewn that this evidence is altogether irrelevant and unsatisfactory. Protestants then go on to maintain positively that the Church of Rome is not infallible, to shew that she can err because she has erred. And in order to prove that she has erred, there is nothing to preclude them from selecting *any* doctrine she has ever taught, and shewing that it is inconsistent with the Sacred Scripture, or from insisting that the Papists shall meet and answer fairly, and upon equal terms, the proof adduced from Scripture to that effect.

This is a point of considerable importance in what may be called the logic of the Popish controversy. There is nothing from which Papists shrink so much as a full and fair investigation of the accordance of their doctrines with the statements of Scripture. Hence their great anxiety to reach the position in which they can legitimately shut our mouths, while reasoning upon the meaning of Scripture, with the argument—the Church understands the passage differently, and *therefore* you mistake its meaning. And hence also the importance of Protestants being able to shew that, according to the rules of strict logic, they can compel Papists to defend any or all of their tenets at the bar of Scripture, *before* they have succeeded in establishing any position which entitles them to foreclose or shut out the free exercise of private judgment upon the meaning of scriptural statements. We have explained the process by which this can be effected. It is very simple, and thoroughly legitimate; no sophistry can dispose of it. The truth of all that is contained in the written word being the one common principle from which, as we have shewn, both parties must start in the discussion, it must be assumed that men are not only entitled, but bound, to exercise their own faculties in the investigation of its meaning, *unless and until* it be proved that there is some authority entitled to require implicit submission to its interpretations. When a claim to the exercise of this power is put forth in behalf of the Church of Rome, it is impossible to deny the competency and legitimacy of the argument we adduce *against* it, when we lay down the position, that the Church of Rome has erred and therefore can err; and it is equally impossible to deny, at this stage of the argument, the competency and legitimacy of our selecting, in order to prove that

the Church of Rome has erred, any one of its doctrines we choose, and proceeding to prove that it is inconsistent with Scripture. And as the Papists have *not yet* succeeded in establishing the infallibility of their Church, or its exclusive right to interpret Scripture authoritatively, the investigation of the scriptural truth of any point we may choose to select as a specimen of Romish error, must be conducted upon equal terms, upon the principles of sound reason and common sense, and without appealing to any other standard than is to be found in Scripture itself.

It is thus manifest, that all the attempts of Papists to escape from a fair and open trial of all their peculiar tenets at the bar of Scripture are wholly unsuccessful. According to the rules of strict reasoning, we are entitled to drag them through the whole circle of the peculiar doctrines and practices of their Church, and compel them to defend every one of them against the charge of being anti-scriptural, without allowing them, during the whole of this process, any weapon, either offensive or defensive, except what we possess in common with them. *After* they have succeeded in proving the infallibility of their Church, we must of course be silent and submit, and we must believe, if we can, that Scripture bears the meaning, whatever it be, which they ascribe to it. But by the very obvious process of argument which has been indicated, we can compel them to discuss every one of their peculiar tenets at the bar of Scripture, upon fair and equal terms, and *before* they have succeeded in securing for themselves any special vantage ground in the mode of conducting the investigation.

Our object in these remarks has not been to prove directly that the Church of Rome has erred, but merely to illustrate the general nature and leading conditions of the argument, to prove its perfect competency and legitimacy at this stage of the discussion, and thus to shut out all the attempts of Papists to escape from the necessity of answering, on equal terms, and according to the recognised principles of sense and reason, all that we can adduce from Scripture to prove that any one of their tenets is erroneous. If we can prove this *in any one instance*, great or small, then our case is established, and the fundamental claims of the Church of Rome are overturned. We are entitled to select any Romish doctrine or practice we choose, and if we can prove from Scripture that it is erroneous, then the infallibility of the Church is demolished. It is proved that she has erred, and therefore can err. And if the written word be all true, and be really fitted and intended to be a rule of faith, there can be no difficulty in shewing, that the Church of Rome teaches many doctrines, and enjoins many practices, which Scripture not only does not sanction, but plainly condemns.

POPISH SERVILITY OF FRANCE.

ANY doubt that ever could have existed in regard to the share which the Pope has had, through his emissaries, in all the perjury, murder, and tyranny which have lately been exhibited in France, must long ere this have vanished. It is absolutely disgusting to see the name of religion so basely prostituted. The *Tablet*, January 17, informed us in regard to Rome that—

“ At nine o'clock in the morning of New Year's Day the bands of all the regiments, in grand uniform, were before the windows of the Vatican, and saluted the Holy Father with joyous strains. Afterwards General Géméau and the whole body of the superior officers of the French army of occupation were received by the Holy Father in the throne-room, when his Holiness came out of the Sistine Chapel. General Géméau then read the following address to his Holiness :—

“ For the second time I have the honour to present to the Sovereign Pontiff the re-

spect and devotion of the Division of Occupation ; I am bound to add to it, to-day, the expression of a lively and sincere gratitude for the benefits and paternal solicitude with which his Holiness has been pleased to honour and elevate the French soldier. The Division of Occupation is bent on shewing itself worthy of such high favour, by the way in which it has comprehended its duties, and by the will it has of discharging them well. All, chiefs and soldiers, are aware, and daily say to one another, that the whole world has its eyes fixed on the French army at Rome. This serious thought has dictated serious reflections. Every one is persuaded, that be the future what it may, France will always wish to preserve, as one of her most precious glories, that of having re-established the Pope in the capital of the Christian world.

" It is with these sentiments that we here renew the wishes which we expressed on last New Year's Day, that the Church, that the Christian world, may long preserve, in the august person of Pius IX., a Pope who, by so many virtues, united to the most intelligent kindness, is destined so worthily to maintain the great position of Catholicism,—a Divine and all-powerful barrier for civilisation against barbarism. Long live Pius IX. !"

" The Holy Father replied in substance, that he had long had proofs of the sincerity of the sentiments of respect and devotion so nobly expressed in the name of the French army by its worthy Commander-in-Chief ; that he was happy to receive a new assurance of it ; that the French army gave at Rome the example of all military virtues, and of an admirable discipline ; and that he had no doubt it would always continue to walk in the accomplishment of its duties ; that he entertained a firm hope that the events which had just been accomplished with such unforeseen rapidity would turn to the good of order and of religion ; *that he had that morning invoked the name of Jesus*, whose feast was that day celebrated ; that that sacred name was invincible, and infallibly gave the victory to those who hoped in it ; that he prayed for the poor wanderers who blasphemed that awful name, and who denied the Saviour Jesus ; that he blessed France, Rome, and the Pontifical States ; and that he unceasingly entreated of God that the great family of the human race might form only one family of brethren, to be one day reunited in heaven in the bosom of God.

" Raising then his eyes and hands towards heaven, he *fervently invoked the celestial benedictions on those brave soldiers*, respectfully kneeling, and the General-in-Chief then advanced towards the Holy Father, who gave him his hand to kiss with the most affectionate demonstrations. The General-in-Chief *then piously bent the knee before the Vicar of Jesus Christ*, and the generals of brigade, the colonels, and all the other superior officers, followed his example."

Since that period matters in France have only been proceeding from bad to worse, but still with the increasing approbation of the so-called Vicar of Christ, as will appear from the following scene recorded in the *Tablet*, April 10, which sets forth about as blasphemous a burlesque upon Christianity as can well be conceived. A similar fate is in store for England, if the Papists ever have the power,—

" The Prince President received on Sunday morning Monsignor Flavio Chigi, who remitted to him letters from the Pope, accrediting him as Apostolic Alegate for presenting the Cardinal's hat to Monsignor Donnet, the Archbishop of Bordeaux.

" The Prelate then addressed the Prince in a short Latin speech, in which, after mentioning the high regard entertained by his Holiness for the new Cardinal, he said :—' The same Pontiff has also commanded me to take this opportunity of signifying to you, in his name, the special and fatherly good-will with which he regards you and the French nation, of which you are President, which has deserved so well of the Catholic religion, and of civil society, and is so illustrious both in military glory, in letters, sciences, and arts ; and that he is highly gratified with the zeal with which you labour to consult for public tranquillity and order, and with which you glory to defend our most holy religion and its Ministers. And since, in your wisdom, you are well aware how much the Catholic religion and its salutary doctrine conduces to the true and solid happiness and tranquillity of nations, the same Pontiff doubts not but that you will, *with continually increased alacrity and energy, leave nothing untried* that religion itself may receive greater increase in France, and flourish, spread, and prevail far and wide.'

" The Prince replied :—

" ' Monsignor, I congratulate myself on the choice his Holiness has been pleased to make of so distinguished a Prelate to represent him in this imposing ceremony, and that he has been pleased to charge you to express to me those sentiments, which I am proud to have inspired. I hope by all my acts to merit the august confidence of the Chief of the Church, and to justify the opinion of which you are the worthy interpreter.'

" A Mass followed in the chapel of the Tuileries, which was sumptuously decorated for the occasion. The Prince President was surrounded by the Cardinal Archbishops of Bourges and Rheims, the Apostolic Nuncio, Mgr. Garibaldi, Prince Murat, the ministers and military household, Marshal Excelmans, Grand Chancellor of the Legion of Honour, the senators, councillors of state, and members of the legislative body, the Bishops of Arras and Soissons, the Prince of Hesse, the Abbé Bantain, V.S. of Paris, &c., &c."

PROTESTANT ORGANIZATION OF BRITAIN.

VIDIMUS OF THE DEBATE ON MAYNOOTH, BY AN EYE-WITNESS.

WE have been unceasing in our urgency in regard to the necessity and importance of union, and it is with unfeigned thankfulness that we begin to chronicle the results of combined and well-directed efforts against the further encroachments of Rome. The war has been carried far into the enemy's camp, and we shall never retreat until the victory is complete.

Maynooth was the most obvious and therefore the first object of attack ; but whether this national eyesore is to be removed or not, the grand fact of a *united Protestantism* has been made apparent to the country, and its existence is now acknowledged by the Government. We repeat that it is of comparatively little moment whether or not, for the present, Popery is vanquished on particular points. Were the College of Maynooth destroyed, and nunneries extirpated, and Jesuits expelled, and superstition exposed, and yet Protestants divided as before, our chiefest object would yet remain to be attained, and even if none of these efforts directly followed the working of that spirit of union which now pervades the country, to see in compact phalanx our brethren of the Reformation, is more than ample reward for all the efforts made to unite them.

The House of Commons, on the 11th of last month, exhibited a scene which bore testimony to the powerful effect of Parliament organization. Maynooth was the subject of debate, and the House was crowded from the commencement to the close of the discussion. Every member knew that his constituents were awake upon the subject, and the near prospect of a general election gave additional importance to this conviction. Seldom, indeed, has there been so full a house and so attentive an audience to consider the motion of a private member ; and those who have been accustomed for thirty years to attend Parliamentary debates, declare that a discussion so prolonged was listened to with unusual attention, only because the subject was recognised as one of the deepest importance. Mr. Spooner, who brought forward his motion for a committee of inquiry into the teaching at Maynooth, laboured under considerable disadvantages. He had met with a serious accident on the preceding evening, and was hardly able to leave his bed on account of it. Yet, for more than two hours he detailed to this crowded assembly the falsities of Popery—the blasphemy inculcated by its teachers at Maynooth—the seditious harangues—the impudent defiance—the indecent doctrines emanating from its disciples, circulated throughout the world, and paid for by the Protestants of Britain.

The Marquis of Blandford ably seconded the motion, retracting the opinions he entertained when the endowment was voted, and adding force to his declarations by reminding the House that he was not connected with any party out of doors. Next came Messrs. Anstey and Scholefield—a worthy pair—advocating, forsooth, the entanglement of this question with that of all State grants. But the cunning policy of the measure was quite apparent to the House, and was effectually exposed by Mr. Walpole, who announced the intentions of the Government.

The Home Secretary seems not to be impelled by the voice of the country—all-powerful as it is—upon this question. It will be remembered that he

proposed some of the most important amendments on Lord John Russell's anti-aggression Bill. He seems to throw himself upon the Protestant spirit of Britain generously and confidently; and if he really does so, firm ground is under him and the Government he represents. There is a mine of strength here which statesmen too often despise.

Mr. Osborne fell back in despair upon witticisms and personalities, ill supported by Mr. Hope, who struggled hard to make himself audible. Mr. Newdegate then gleaned the field which had been traversed by his fellow-Protestants, and dealt some heavy blows upon the upholders of Maynooth. Mr. Monsell was driven to complain of the manly Protestantism of the Home Secretary; and the weakness of the Popish party raised Mr. Gladstone to his highest pitch of Puseyism.

That such a man should be the representative of Oxford, is strange, the nursery of the clergy in England and of the high-born gentlemen of Britain! a man eloquent and insinuating beyond measure, whose talent is only exceeded by his casuistry. Yet even *he* was compelled to vote for inquiry, and Sir Robert Inglis followed him, coming to the same determination, though on different grounds.

Mr. Hume, amidst the impatience of the House, most feebly opposed the motion; and several Irish Popish members took different modes of displaying their bigotry, their disunion, or their alarm. Lord Palmerston, erst so brave in encountering foreign foes, was afraid of the irritation which this inquiry would excite in Ireland. He forgot or purposely ignored the ceaseless indignation which the continuance of the endowment perpetuates among the best subjects of Britain's Queen. The debate was then adjourned on the motion of Serjeant Murphy.

On Wednesday the 19th the debate was resumed.

The Chancellor of the Exchequer endeavoured to disconnect the Government from the anti-Maynooth movement, which is now so thoroughly a national one; and Lord John Russell threatened an agitation generally of the question of endowments, if the present inquiry should be proceeded with. Finally, the motion fell to the ground, as no day could be given up for its discussion; and we rejoice, upon the whole, that the question is now free from the complications which an inquiry might have produced.

It would have been ungracious in Protestants to have refused time for an investigation of the doctrines taught at Maynooth, although any man who chooses to read may at any time satisfy himself upon this point. But as the Papists have resisted even inquiry, our duty is even more clear than before. The instant repeal of the Endowment Act must be insisted upon; and at the coming elections we shall not be embarrassed by candidates who might have fenced with the plain question, under the plea that an inquiry was pending, the result of which should be known before any pledge could be given.

Popular candidates are daily announcing their Protestant objections to any longer continuance of Maynooth; and it is with real satisfaction that we observe the city of Manchester setting a noble example, by calling forward to represent this important constituency men who will remove this odious endowment—the reproach to our national Protestantism.

We appeal, then, to the country; and by the voice of the British nation the next Parliament must be forced to repeal the endowment granted to Maynooth.

THE NUNNERY MOVEMENT.

THIS movement is proceeding with increasing energy. A most enthusiastic meeting was lately held on the subject in Bath* and another in Liverpool. The following vigorous and well-timed letter has also been addressed to the ladies of Manchester by Mr. Stowell:—

"To the Protestant Women of Manchester and Salford.

"FELLOW-PROTESTANTS,—How is it that you have not yet taken any step towards memorializing our most gracious Queen on behalf of your fellow-countrywomen who are immured in those prison-houses,—barred and grated Nunneries, which, to the disgrace of this free land, are tolerated, if not legalized, within our borders? Edinburgh has nobly led the way; Glasgow has followed with equal zeal; at Liverpool a great meeting, for the purpose, is to be held next Tuesday. Shall Manchester be left behind in this race of sympathy, liberty, and love? Are your hearts less tender than those of the women of Scotland? or is your zeal less fervent than theirs? I do not believe it. You yield to none in generous pity or in Protestant enthusiasm. All you wait for is to be counselled and encouraged. Command what counsel and encouragement I can give you. A form of memorial, if you wish it, shall be drawn up for you; though better far that you should express your sentiments of compassion as only women can express them. Be not scared by insinuations about impropriety and indelicacy. It cannot be improper for females to befriend the oppressed of their own sex. It cannot be indelicate for them, in such a cause, to address their QUEEN. Neither be wheedled by plausible tales about the freedom and felicity of the hopeless recluses. If they are *free*, let the doors be *thrown open*. If they are happy, they will *not run away*. At all events, let their liberty and happiness be ascertained. Let the same measure of inspection and protection be extended to them as is extended to lunatics in the asylum, and to prisoners in the dungeon. We do not ask for more, can we ask for less?

"Ladies of Manchester and Salford, act at once. Form your committee. Procure your sheets. If not first in point of trial, be first in point of success.—I am, your faithful servant,

HUGH STOWELL.

"Leaf Square, April 23, 1852."

This appeal has been most cordially responded to, and meantime memorials are pouring in from every quarter. The Islington Memorial is subscribed by 7000 names; the Gravesend by 3100; Chatham, 3000; Stranraer, 1300. The whole kingdom is astir; and our statesmen will soon discover that any paltering with the intolerant and slavish system of Rome will no longer be quietly tolerated.

POPISH ABSOLUTION.

THE Rev. John Weir, in his "Lectures on Romanism," mentions the following incident as having taken place within his own knowledge while resident in Ireland, and it is to be feared that similar cases frequently occur:—

"I know well the spot in Ireland where a father was dragged out by two bloodthirsty men from his own fireside, and notwithstanding the resistance of a heroic daughter, was barbarously shot at his own door. Though the brave girl identified both at the trial, and there existed, and could exist, no doubt of their guilt, these men, with the ropes round their necks, to the last breath declared that they were innocent as the child unborn. Many a time and oft have such statements been made on the scaffold by the convicted murderer in a neighbouring country. And what shall account for this but the imaginary virtue of priestly absolution? The man has been taught to believe that this has shrived his soul from the deed of blood; and thus with a lie in his right hand, and a falsehood on his lips, the murderer has been launched into eternity."

* Mr. Seymour's interesting address on that occasion has been published by Seeleys, London.

THE CONGREGATIONAL BOARD AND MAYNOOTH.

THE Congregational Board of England have done themselves high honour and set an example to all the Dissenters of the empire, by not only petitioning against Maynooth, but, whilst maintaining their distinctive principles in regard to endowments generally, boldly proclaiming the peculiar atrocity of the Maynooth endowment. The truth is, that no ordinary process of reasoning, right or wrong, is applicable to Rome, and especially no reasoning which proceeds on the assumption that Popery is a religion. The second resolution of the Congregational Board is as follows :—

“That they have, moreover, special reasons for objecting to the perpetuation of the Act endowing the Roman Catholic College of Maynooth,—implicating them as it does in the support of an institution connected with a professedly religious body, whose principles and history prove it to be inimical to the civil and religious freedom, and to the inalienable rights of mankind.”

This seems to us both Christianity and common sense; and the opposite view sometimes maintained is well dealt with in the following fable, which we quote from the *British Banner*, March 24, 1852, and which expresses the sentiments of Dr. Campbell, its energetic and talented editor :—

SQUIRE DAY.—A POLITICAL FABLE.

There was once a Squire Day,
So at least people say,
Whose preserves things of prey so infested,
That he vowed with his might
To destroy them outright,
They were all so immensely detested.

But since they were many,
He would not kill any
Till the whole could be swept off together;
From fox down to weasel,
From falcon to eagle,
Whether moving on foot or on feather.

In this way things went on,
Till his game, one by one,
Fell a prey to the furtive destroyers;
Like the wealthy estate
Of the rich or the great,
In the hands of the Chancery lawyers.

Now to learn from Squire Day,—
There are some folks who say,
They oppose all endowments whatever;
But they'll not oppose one!
They will have *all*—or *none*!
So *Maynooth and Endowments* FOR EVER.

A MODEL CANDIDATE.

THE following extract from the address of a man who starts as a candidate for the Popish town of Drogheda, in which the noted Paul Cullen resides, and who subscribes himself by the euphonious name of “J. Macnamara Cantwell,” will give an idea of the tone most acceptable to the priests :—

“I despise and detest the penal anti-Catholic legislation of 1851. It is an insult to my religion, which, as a Catholic, I shall feel bound to resent by a course of unmitigated hostility to its guilty authors, the perfidious Whigs. It is *such a violation of those principles of civil and religious liberty* which I have cherished from my childhood that, were it a law directed against any denomination of my Protestant fellow-subjects, I should feel myself bound to withhold support from any Ministry countenancing such barbaric policy.”

The last pretence is very safe, as no Protestant denomination is likely to set up, as Popery has attempted to do in this country, a foreign Government to defy the Queen and Parliament. But might Mr. Cantwell not give Paul Cullen a hint that his sympathy, if sincere, might be well extended in behalf of the persecuted Protestants in all Popish countries? That would be something better than mere incredible hustings-talk about “civil and religious liberty.”

RESULTS OF THE TRAINING AT MAYNOOTH.

At a late meeting held in Chester, on the subject of the Maynooth endowment, the venerable Chancellor Raikes made the following impressive statement in reference to this vitally important subject:—

“Why do these men, who seem capable of turning the hearts of the population like the heart of one man—why do they not employ this influence to tranquillize the troubled scene, and to lay the foundation of public prosperity in public peace? We know too well what is the state of things, and we feel that it might be otherwise if the same power was exerted in calming which has been so unfortunately employed in agitating. (Cheers.) For a moment let me ask this meeting to consider the state of the two countries of England and Ireland, if compared together in this respect. If an Irishman comes to England he finds the country open; his person, his property, protected by the common law; and if coming in search of employment, he is subject to some inconveniences in looking for that employment, those inconveniences are not more than every man must meet who, coming to sit down at a table where every seat is occupied, finds some difficulty in wedging himself into a place. On the other hand, if one of you were to cross the water and settle in Ireland, though you went with the best intentions and the amplest means, wishing to give employment to the needy, and to improve the condition of your neighbours, it would be a question whether your life was worth six months’ purchase. Thus it is, that capital, the great instrument for promoting the welfare of a country like Ireland, stands hesitating on the brink of investment; and men who would be the best friends of Ireland dare not carry their resources where they feel that their lives would be insecure. (Cheers.) But with regard to crime, though I feel that there is enough to humble us in the dust, when I compare the crime in this country with the privileges we enjoy, I must say that Irish crime has in this respect a peculiar and an awful character. It is not like the crime which is the result of sudden impulse and passion; it has assumed a calm, premeditated, I might almost say a religious character; for which I find no parallel but in the horrors of the Thug system, with which Indian travellers have made us familiar. Take, for instance, any one of the cases which have been recently brought before the public, and compare the circumstances of the assassination with anything that our records of crime contain, in order to judge of what I say. (Hear.) The facts have been like these. Two men are seen cowering under the shelter of a hedge. They remain there through the day unnoticed, unquestioned. The usual labours of the field are carried on. There are women busy about the cabins, children playing on the road. Every one of them—man, woman, child—knows what is coming; but to judge from their appearance, you would suppose that the two men had no existence. At last a carriage is seen coming up the road. In it there is a man, in the fulness of health, unconscious that he has an enemy, and with a heart filled with kind intentions towards every one he sees. He approaches the ambush. The men rise, shots are fired, the victim falls on the road, and the assassins calmly, quietly retreat. The shots have been heard, but no one has moved. The mower has not dropped his scythe, nor the reaper his sickle; and they do not even stir to lift the sufferer from the ground. Stranger still,—women have seen this; but woman, tender woman, has lost all the characteristic tenderness of her sex; and she pursues her work, or her conversation, without noticing what has happened. Stranger still,—children have seen it; and childhood has lost its quickness of remark and feeling, and is become cold, reserved, mysterious. Inquiries are made as to the course that has been taken by the murderers; but no one has seen them, and the simplicity of the child is as impenetrable as the firmness of the man. What strange power is this which has thus paralyzed all the kind and honest feelings of our nature! or if it were possible to conceive that political motives have occasioned the act, what have the priesthood been doing, that with all their overwhelming influence they have never been able to remove it? (Hear.) In England, how different is the case. If a murder has been committed, a general outcry is raised. The murderer flies, but the mark of Cain is upon him, and every man’s hand is raised against him; and there are instances where men have rushed on death in their eagerness to seize the individual who had marred the work of God in raising his hand to slay a fellow-creature. (Hear.) I hardly dare trust myself with the conclusion to which I am driven. If I see the priesthood possessing a mysterious power, which they wield on particular occasions for the accomplishment of their own selfish views; and if I see that that power is never directed towards the accomplishment of the object which they were pledged to promote; if they seem powerful for evil, and impotent for good; apt instruments for disturbance, but unwilling or unable to pacify,—I must feel that Maynooth, the seminary in which they have been formed, has not answered the purposes for which it was incorporated; that it has been a curse to the land and not a blessing; and that Protestant England may safely rescind a grant which has falsified all the expectations under which it was made.”



The Spanish Inquisition

FEMALES TORTURED AND MURDERED BY THE INQUISITION.

ANOTHER most interesting and valuable book has just been published by the Rev. William H. Rule, entitled, "The Brand of Dominic,"* being a history of the Popish Inquisition, from the most authentic sources. Rome has on her front two unmistakable marks of her demon origin. Her impious falsehoods and barbarous cruelties can only have proceeded from the inspiration of him who is the "father of lies," and was "a murderer from the beginning." For any man deliberately to read such a work as that of Mr. Rule, and still talk with complacency of Popery, must only prove that he is given over to a reprobate mind. The following harrowing extract will illustrate our woodcut; and it is ever to be remembered that Rome has never once indicated the slightest symptom of repentance for such deeds of atrocious cruelty.

"*Donna Maria de Bohorques*, illegitimate daughter of a gentleman of Seville, not quite twenty-one years of age. She had been instructed by Dr. Juan Gil, Canon Magistral of Seville, and Bishop elect of Tortosa. She knew Latin well, had some knowledge of Greek, possessed a good library with many Lutheran books, knew much of the sacred text by memory, and was well taught in evangelical doctrine. When confined in a secret dungeon, she made bold confession, and argued calmly with her persecutors. She acknowledged all that was true in the charges laid against her, and denied what was false or misapprehended; but maintained an impenetrable silence on whatever would lead to discovery of others. The Inquisitors put her to the torture, and made her say that her sister Juana had not reproved her for the opinions she entertained. Beyond this they could extract nothing. During the intervening days incessant attempts were made to subdue her constancy; but she overcame them all: and when a company of priests came, the night before her death, to make a last effort, she thanked them for their pains, but assured them that she was infinitely more interested in her own salvation than it was possible for them to be. When the iron was on her neck at the stake, they bade her recite the Creed, which she did most readily, but began to expound it in such a manner as to allow no doubt of her consistency. To prevent this they strangled her, and her ashes were mingled with those of the martyrs of Seville, than whom there never was a nobler company. But there was another victim, who did not appear in the procession, nor at the Quemadero,—*Donna Juana Bohorques*, the sister of Maria. The single word that had escaped from Maria, when in the anguish of torture, was enough for the Inquisitors. She had not reproved her; there had not been any breach of sisterly affection—therefore Juana was to be suspected of heresy. To be suspected, in the logic of the Holy Office, is to be guilty; and this lady was instantly seized and thrown into the Castle of Triana. As they found that she was soon to become a mother, they allowed her to remain in an upper apartment until the birth of a male child, which was taken from her at the end of eight days, and after the lapse of seven more, she was thrown into a dungeon. Then began the trial. Charges were made which she could not acknowledge with truth, and they were not slow in applying torture. But how could they be expected to pity this young mother! To bind her arms and legs with cords, and to gash the limbs with successive strainings by the levers, or to dislocate her joints by swinging her from pulleys, yet sparing vital parts, would have been the usual course of torment; but from that she might have recovered. The savage tormentors, in their fury, passed a cord over her breast, thinking to add new pangs, and, by an additional outrage of decency, as well as humanity, extort some cry that might serve to criminate husband or friend. But when the tormentor weighed down the bar, her frame gave way, the ribs crushed inwards, blood flowed from her mouth and nostrils, and she was carried to her cell, where life just lingered for another week, and then the God of pity took her to himself. The murderers had not committed the least inquisitorial irregularity, for she did not expire when in their hands. They needed no absolution, they shewed no compunction; but they strove to smother the report for fear of scandal; and over her dead body they pronounced a sentence—not that she was innocent, as some say—but that the accusation of heresy had not been proved. If hell can be upon earth, it must be in an Inquisition."—Pp. 122, 123.

THE CONFESSORIAL.

A WRITER in the *Catholic Standard* for January 31, feebly pretends to set Dr. McNeile right, and at the same time complains of him for denouncing, with just indignation, the abominations of the Confessional. The following

* London, John Mason, 14, City Road.

statement of this Popish writer, however, is a full confirmation of the truth of the worst that can be said by any man on the subject:—

“The pure, the saintly Doctor thinks that the knowledge of human vices thus acquired, ‘in familiar or reiterated use must be polluting beyond expression.’ What he means by ‘familiar and reiterated use,’ he himself best knows. In all probability he supposes that the questions to which he alludes are put by all confessors to all penitents—just as nine Protestants out of ten, who happen to have seen the Examination of Conscience in a (Roman) Catholic Prayer-Book, believe, in the simplicity of their hearts, that all the questions there set down are put *seriatim* by every confessor to every penitent ! But this is one of the thousand monstrous delusions under which Protestants labour, and which, calling themselves most rational all the while, they swallow complacently in spite of their palpable absurdity. Be it known, then, to Dr. M’Neile, that this knowledge, of which he speaks so ignorantly and so uncharitably, is only used *when occasion requires its use* ; that the chaste and virtuous person, male or female, who has *no sin* of impurity to confess, may go to confession all their lives without one of these questions being put to them by the confessor ; ay, and that the unchaste in act, and the impure in thought, *if they be full, frank, and explicit in their confessions*, will also be heard without questions, these being put only when the penitent is apparently keeping something back from fear or shame. When this appears to be the case, such questions *as are requisite to bring out the whole truth are put, and necessarily put*. for, according to (Roman) Catholic belief, a confession bad for want of completeness, involves both the person who makes it and the priest who knowingly permits it, in the guilt of sacrilege.”

Of course, if persons have “no sin” to confess ; in other words, if they are angels, the bachelor priests of Rome will not cross-question them ; or, if they are so frank and full in their disclosures as to anticipate all the demands of the most purient curiosity, they may hope to escape, but not otherwise. No thanks to the bigot scribe for such self-evident admissions, which only confirm our worst suspicions.

POPISH FORWARDNESS CHECKED.

It has often been remarked, that the want of modesty is none of the characteristics of Rome. In addition to this peculiarity, Popery takes care to found upon every concession, however inadvertently made, a claim to further license. A remarkable proof of this appears in the recent boast of Mr. Scott Murray, in regard to the conduct of the Judges of England towards Popish chaplains impudently thrust upon them on previous occasions. Mr. Ware of Lincoln’s Inn has published a letter in the *Times*, in which he gives a characteristic explanation of this. He says,—

“The remarks of Mr. Murray would lead the public to suppose that the judges who took the Midland circuit that year saw no objection to the appointment of a Roman Catholic to that office. So far as regards two of those judges—namely, Chief Justice Tindal and Mr. Baron Gurney—I can assert the contrary to have been the case. I had the honour of attending Mr. Baron Gurney as his marshal on that occasion, and I can bear testimony to the fact, that both he and Chief Justice Tindal expressed in private great dissatisfaction at the course pursued by Mr. Clifford ; and that they both used the same argument as that adduced by Lord Campbell—namely, that it was the duty of the chaplain to officiate as chaplain to the judges during the assizes. The courtesy and kind feeling of the judges would naturally prevent them from using any expressions which might be painful to the sheriff or his chaplain ; and no doubt, at that time the proceedings of Roman Catholics were looked upon with less suspicion than at present, and conduct which is now regarded as a ‘step in advance’ was then often passed over as the result of ignorance or inadvertence.”

The only effectual way of proceeding, however, is to check the forwardness of Rome at the very first, and hence we were glad to observe the following in regard to Dr. Wiseman’s chaplain:—

“Lord Chamberlain’s Office, March 23.

“Notice is hereby given, that the presentation to the Queen, at the levee, on Thursday, the 26th of February last, of the Very Rev. Monsignor Searle, is cancelled, that title having been assumed without the required authority.”

LETTER TO THE RIGHT HONOURABLE LORD PALMERSTON, on the Political Imprisonments, and Present Condition of Naples. By John Aiton, D.D., Minister of Dolphinton. Edinburgh, Adam & Charles Black.

A strong confirmation of Mr. Gladstone's letters, with a number of additional particulars from recent personal experience, proving the thoroughly atrocious nature of the present Jesuit government of Naples. There are some very characteristic passages in the tract.

REASONS FOR ABJURING ALLEGIANCE TO THE SEE OF ROME, &c. By Pierce Conelly, M.A., formerly Rector of Trinity Natchez, and late the Earl of Shrewsbury's domestic Chaplain at Alton Towers. Fifth Edition, with Notes.

THIS is one of the most instructive and remarkable pamphlets which has appeared in modern times. It is written by a man evidently of intelligence and determination, who having been a convert from Protestantism was raised to a position of high trust in connexion with the leading Popish Peer of England. He became thoroughly disgusted with the Popish system in proportion as he understood it, and coming out from Rome makes a fearful revelation of the actual state of matters which is as bad as the most zealous Protestant has ever alleged. This tract should be showered over the country in thousands. We shall probably advert to its contents in a future Number.

ROMANISM AT ROME, &c. By Kirwan. Edinburgh, Johnstone and Hunter.

THE author of this interesting work

is understood to be the Rev. Dr. Murray of Elizabethtown, New York, who had previously published a number of highly popular works on Popery, from which he himself was originally a convert. The present book is designed to give information in regard to Popery at Rome, the result of a personal visit paid by Dr. Murray last year. It contains a number of startling facts and striking arguments, and although it might have been more interesting if the thread of the narrative had been continuously maintained, it is a most readable and instructive book, and will no doubt be perused with pleasure and profit on both sides of the Atlantic.

ROMANISM IN ROME. A Lecture by H. J. Roper, Bristol. London, J. Snow & Co. 1852.

MR. ROPER is well known in Bristol as a most active and intelligent minister. His lecture is very admirable, containing as it does a vivid picture of Popery at Rome, the result of personal observation. It also breathes a most Catholic and patristic spirit, and is eminently fitted to be useful in unmasking the hypocrisy of the pioneers of "the Beast," in their attempts against our liberties and religion.

POPERY IN CAMPSIE IN 1852. Glasgow, M. Ogle & Son.

THIS tract has been called forth by the interference of a Popish priest with the benevolent efforts of a pious and intelligent bleacher to instruct his ignorant Popish workpeople in the Word of God. Of course the priest was up in arms at this, and Mr. M'Kinlay makes a thorough exposure of him and his system. The pamphlet is well worth reading.

WILBERFORCE'S OPINION OF MAYNOOTH.

"Our great endeavour ought to be to enlighten, and thereby, as I trust, to convert the Roman Catholics. Much, I verily believe, might be done in that way in twenty or thirty years; and, on the contrary, the College of Maynooth, a vote for the doubling

the foundation of which passed a few weeks ago, so as to send out four hundred Roman Catholic priests every four years; the most pernicious measure, in my judgment, which has been assented to for many years. The College of Maynooth alone will, if not checked, increase beyond measure the Roman Catholic body."—*Wilberforce's Memoir*, vol. iii. p. 310.

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